

INDIAN CONVERTS: ...

E. Mayhew

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*Rich: 7
1727: 2: 7*
INDIAN CONVERTS:
Ebenezer OR, SOME *Allen 1731*
ACCOUNT
Ebenezer OF THE *Allen 1731*

LIVES and Dying SPEECHES of a
considerable Number of the Christianized
INDIANS of Martha's Vineyard, in
New-England.

V I Z.

- I. Of Godly Ministers.
- II. Of other Good Men.
- III. Of Religious Women.
- IV. Of Pious young Persons.

By *Experience* Mayhew, M. A. Preacher of
the Gospel to the Indians of that Island.

To which is added,
Some Account of those *ENGLISH* MINISTERS
who have successively presided over the *Indian* Work
in that and the adjacent Islands. By Mr. *Prince*.


Acts x. 34, 35. *I perceive that GOD is no Respecter of Persons:
but in every Nation he that feareth him, and worketh Righteous-
ness, is accepted with him.*

Acts xv. 8, 9. *Giving them the Holy Ghost, even as he did unto us:
and put no Difference between us and them, purifying their Hearts
by Faith.*

Mat. xxviii. 19, 20. *Go ye therefore, and teach all Nations, &c.*

L O N D O N,

Printed for Samuel Gerrish, Bookseller in Boston in New-England;
and sold by J. Osborn and T. Longman in Pater-noster Row,
M.DCC.XXVII.



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Geo. Burkhardt (3) 1770

TO the HONOURABLE

William Thompson, Esq;

G O V E R N O U R,

A N D

To the rest of the *Honourable*
Company for the Propagation
of the Gospel in *New-Eng-*
land, and Parts adjacent in
America.

Honourable Sirs,

VERY admirable and surprizing
was the Favour of Heaven un-
to the *Aboriginal Natives* of
this Land, when it pleased the BLES-
SED GOD to send them the glorious Gos-
pel, after they had from Time immemorial

sat in Darknefs; and in the Region of the Shadow of Death.

It was still a further Manifestation of Divine Favour, and Beneficence to them, when our GLORIOUS LORD stirred up the Hearts of many well disposed People in *England*, to make liberal Contributions for the Encouragement of those Servants of his, who, for the Glory of his great Name, and out of Compassion to the Souls of the miserable *Heathen*, were, without any Prospect of worldly Advantage, endeavouring their Conversion.

And it was yet an additional Mercy to the disconsolate *Indians*, in these Ends of the Earth, and to such also as were engaged in the Work of Gospelizing them, when the Society in *England* for the Propagation of the Gospel here, were by *Royal Charter* erected into a *Corporation*, for the more effectual carrying on that great and good Work.

It is from your *honourable Company* so established, and acting on such a Foundation, that such as are here employed for the Good of the *Indians*,
have,

have, under GOD, their Encouragement to that Work and Service, and Direction in it.

And among the many Instances wherein the Wisdom and Care of the *honourable Company* have been manifested, none has been more comprehensive than their directing and instructing a number of honourable and reverend Persons here, to inspect and manage the Affair; and who do accordingly heartily desire, and faithfully endeavour to promote the Interest of Religion among those Natives of the Land.

The Work of Gospelizing the *Heathen* being thus primarily under *your Honours* Direction and Management, it is very fit and convenient, that such as are here employed in that Service, should from time to time give an Account of their Management to *your Honours*; as also the Successes they meet with in the Work wherein they are engaged, and so of the good Effects of what has been expended for the great Ends already mentioned, and of the Care and Pains that have been taken, both by the *honourable Company*,

6 DEDICATION.

pany, and their *honourable Commissioners* residing here.

From these Considerations I have thought it my Duty to dedicate this historical Essay unto *your Honours*, tho otherwise it might have been too great a Boldness: besides, I cannot doubt but such a Discovery of the Efficacy of Divine Grace in the Conversion and Salvation of Sinners, as is here exhibited in the Lives and dying Speeches of a considerable number of our christianized *Indians*, whose spiritual Good *your Honours* have been long labouring to promote, will be very acceptable unto you.

That my Induction of Examples of true Piety are only taken from *one small Island*, is not because there have not been many such pious Converts in other Places, but because I have not been so well acquainted with the State of the *Indians* in them, as I have been there, where my great Grandfather, Grandfather^{father}, and my self have successively laboured for these *four-score Years*. Nor have I thought it convenient for me to enter into other Mens Lines, but rather leave it to them to
I give

DEDICATION. 7

give an Account themselves of what was observable in the Places wherein they have respectively laboured.

Entreating therefore *your Honours* Acceptance of this Essay of mine to do my Duty, written at the Motion of some of your *honourable Commissioners* here, and praying, that He who is the Lord of all would please to direct you in all that Work and Service, wherein He is pleased to employ you, particularly in that of propagating the glorious Gospel among the *Aboriginal Natives* of these Parts of *America*; and giving you most hearty Thanks for all you have hitherto done for their Good, as well as for your Favours to me, I subscribe my self,

Honourable Sirs,

Your most humble, and

most obedient Servant in

the Work of the Gospel,

Experience Mayhew.

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Main body of handwritten text, consisting of several lines of cursive script.

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The AUTHOR'S

PREFACE

TO THE

READER.

THERE are more especially *two Things* requisite, to render any *History* acceptable and entertaining to judicious Readers; namely, *first*, That the Matters of Fact related, be worthy to be observed and recorded. *The other* is, that the Things reported be well attested and worthy of Credit.

The *former* of these will, I hope, be granted, with respect to my present Essay: However, I am content to submit this to the Judgment of such as are impartial.

The *Truth* of the History which I here offer to the World, is *that*, the clearing up whereof is mainly intended in this Epistle.

For this end, the first Thing I shall assert, is *my own Fidelity and Concern for Truth* in this Performance. I know well that no Lye of mine can be necessary for the Honour of GOD, or the Manifestation of the Glory of his Grace. And I can truly say, that I have not in this History imposed on others any thing which I do not myself believe. Indeed there are some things in it, which I lay no great stress upon, and therefore have but cautiously mention'd, and would have my Readers regard accordingly; yet I would not have related them, if I had not thought them probably true.

My Concern for Truth has been accompanied with proportionable Endeavours to avoid every thing contrary to it; and in giving these Examples of Piety, my first Care has

been, not to mention any of whom there was not Reason to hope, that they were indeed *Godly Persons*, as well as by many so esteemed.

The greatest number of those whose Characters I have given, being Persons with whom I was *my self acquainted*, I have had the less Occasion for the Testimony of others concerning them : Yet even with respect to these, I have made use of the best Information I could get, not relying wholly on my own Opinion.

Respecting the *Morals* of the Persons whose Lives I have written, I have made diligent Enquiry of such as I thought best able to inform me ; and this not only of such as I conceived would be ready to give as favourable an Account as they could of them, but even of such also as I had reason to think would be very ready to mention such Miscarriages as they might have seen in them, or otherwise known them to have been guilty of. Nor have I confined my Enquiries about them to those of their own Nation only ; but have also obtain'd the best Information I could of their *English* Neighbours, who were best acquainted with them : and on the Testimony of such as these, I have in this Case laid more stress than on that of the *Indians* : Nor can I think that I have represented any, as if they lived better Lives than they really did.

I know some of the Persons whose Characters I have given, have sometimes lived viciously ; and this has been accordingly observed and confessed in the Accounts given of them. It will therefore be a vain thing for any to tell me what is already acknowledged ; yet possibly some that are prejudiced against the *Indians*, will not cease to impute to them, the Sins committed by them before they were converted, not duly considering how great a Change there was wrought in them before they died, or how fitly that may be said with respect to them, *1 Cor. vi. 11* *Such were some of you, but ye are washed, &c.*

Tho I could have mentioned many of our *Indians*, who have discovered very probable Signs of true Repentance in the Time of their last and long Sicknesses, many of them dying of Chronical Diseases ; yet considering the Doubtfulness of a Death-bed Repentance, I have not put any into my Catalogue of Penitents, in whom a remarkable Change did not appear while they were well and in Health : whatever Pains others, in the time of their Sick-ness, have taken to prepare for Death, and whatever

Profession

Profession of Faith and Repentance they have made, or whatever Hopes in the Mercy of GOD thro' CHRIST they have declared ; tho I could give several Instances of this kind, that would not be despised, if the Persons instanced in were of our own Nation.

With respect to the *Piety* of the Persons to whom this Account relates, with whom *I was not my self acquainted*, I have been obliged to rely much on the Testimonies of such of the *Indians* themselves, as had opportunity to observe their Deportment, and were in my Judgment worthy of Credit. But then I have not put any into my List, who were not *generally* esteemed Godly Persons by such as knew them, how good an Opinion soever *some* might have of them.

Tho as to their *Piety in general*, I have had the Testimonys of *many* Witnesses, yet I confess that as to many of their *particular* Actions and Expressions, I have had no more but *single* Testimonies : But then I have diligently considered the *Quality* of such Witnesses, and what other Circumstances there were to strengthen the Testimonies given, and have not reported to others what I do not my self think I have good ground to give credit to.

As I have, when I thought it necessary, strictly charged such as I have received Relations from, to keep close to the Truth therein ; so I should not do them justice, if I did not affirm, that I generally observed in them such an Appearance of *Caution and Impartiality*, as constrained me to think them faithful Witnesses in the things related by them. Yea, I observed in some of them Marks of true Piety in themselves, while they were giving me an Account of the Piety of others ; they sometimes opening their Mouths in the Praises of GOD for his distinguishing Goodness towards the Persons of whom they were speaking, at the same time acknowledging and lamenting their own Sinfulness, in coming so far short of what they saw in them ; being much affected, and shedding many Tears, while they were thus discoursing.

As for those mentioned in this Essay, who died *before my Time*, I have in part taken my Information from Accounts formerly written by my Father, Grandfather, or others, being either printed or left in Manuscript ; and partly from the oral Relations of Persons worthy of Credit, whether *English* or *Indians*.

I confess I was not with some of the *Children* mentioned in this History, when they discovered such Signs of true Grace, as they appear to have done by the Accounts given of them, but have received what I have related concerning them, from such Witnesses as I have above described; and I think the Relation thereof so credible, that I doubt not the Truth of them: particularly the Account given of *Joseph Peag*, Chap. IV. *Examp.* 20. (which is very remarkable) is well attested; and some of those from whom I have received that Relation, affirm to me, that some remarkable Expressions uttered by that Child, were not related to me by them, because they could not so distinctly remember what they were, as they thought necessary in order to their giving an Account of them.

I asked a discreet *Indian Minister*, why I had not been sooner informed of the eminent Piety of some *Children*, who died before I knew any thing of the Grace of GOD manifested in them? He answered, 'That the *Indians* were a poor despised People, and were ready (as he supposed) to think it would look like Pride in them, if they should be forward to relate what GOD did for the Souls of their Children; and he thought this had made some of them backward to declare the Effects of GOD's Grace in and upon them.'

But tho some of the Relatives of these pious *Children*, did not, *while they lived*, declare to me what GOD had done for their Souls, yet others of them did; and some with much Affection mentioned the Goodness of GOD in this regard to their *Children*, soon *after they died*; repeating again, at my Desire, the same things to me, when I set about writing these Examples of early Piety. Others having preserved in *Writing* some Memorial of their pious Children, written immediately after their Death, put the same into my Hands while I was about this Work.

Thus have I told my Readers, how I came by the *Knowledge* of the Things related in this Historical Essay; and I hope what is now said, will, in some measure, satisfy unprejudiced Persons, that the Things reported are *worthy of Credit*.

I intended to have placed before these Examples of Piety some more *general Observations*, which I have made concerning the Efficacy of GOD's Grace on the Hearts of

our *Indians* ; by which it appeareth, that they have such Knowledge, Convictions, Faith, Repentance, and other Graces of the HOLY SPIRIT, as do accompany Salvation, and which may be found among other sincere Professors of Religion : but since this will be manifest in the particular Examples of Piety hereafter mentioned, and lest this Book should grow larger than I would have it, I have determined to leave out what I intended should have been the first Chapter in it.

And now, wishing and praying that the following Relations may prove edifying to the Reader, and be a means to encourage further Essays, to save the miserable *Indians*, whether among us or in other Places, I shall here say nothing further.

Experience Mayhew.

A N

A T T E S T A T I O N

B Y

The United Ministers of *Bos.*on.

SO rich, so vast, so inexpressibly glorious are the Benefits arising to Mankind from the true Religion of *CHRIST*, where it is well understood and embraced, that the want of Zeal for the Propagation of it, in very many of them that profess it, is a Thing most unaccountable and inexcusable. It is what more particularly calls for our Lamentation, that the Churches of the Reformation have done so little for the Propagation of a Faith, which emancipates Mankind from the worst of Slaveryes and Miseries, and has a fair and sure Tendency to make us happy in both Worlds. While the Missionaries of Antichrist are more than can be numbred, and the Bigots are at prodigious Pains to propagate the Romish Idolatries.

However, something has been done for the best of Purposes, among those who are under peculiar Obligations to approve themselves the best of Christians; wherein the Men of *GOD* now at Work for him among the Malabarians, as far as we understand, have done excellent Things. Indeed the Romanists have their singular Advantages, in the Circumstances of their Clergy, to go to and fro in the Earth, and walk up and down in it, every where seeking whom they may seduce, and bring under their strong Delusions. But something has been done by the Protestants, to make the joyful Sound of the Silver Trumpets heard in a *GOSPEL* preach'd unto every Creature. And, in the Prosecution of this noble
Intention,

Intention, America has been a Field of some Actions, not altogether unworthy to have some Notice taken of them.

We can by no means imagine, that the Apostles, or Apostolical Men, carried the Gospel into the American World, or beyond the Bounds of the Roman Empire, which was then called, All the World. The Extent of Christianity celebrated by several of the Antients, is most certainly to be taken with proper Limitations. What the Spaniards have done since the famous Columbus or Colonus opened a Passage for their Colonies hither, has afforded but a very sad Story, which a Bishop of their own has given us with a Pen dipt in Blood. Their boasted Conversions of the Pagans, wherein one poor Friar has brag'd of his having baptized some hundreds of thousands, what will they be found when they are enquired into?

It may after all be truly affirm'd, that the first Planters of New-England are the first Preachers of what may be justly esteem'd the Gospel to the Americans, that we certainly know of; and that good Work which was done in gospelizing the uncultivated Souls which were found in this hideous and howling Wilderness, most certainly deserves to be had in Remembrance. And tho there were some who did in the Time of it reproach the first Planters of this Country as most negligent of this good Work, a pious, candid, and learned Person, of the Scots Nation, whose Name is Millar, in his late History of the Propagation of Christianity, has done the Justice to represent the good Work done here, as worthy, not only of a perpetual Commemoration, but also of an universal Imitation.

Most certainly, to humanize the Miserable, which our first English Planters found surviving the wasting Plagues which had so swept away the Indians, as to make room for a better People; to cicurate and civilize them was a Task of no little Difficulty. But then, to raise them up into the Knowledge and Practice of the Christian Religion, and bring them unto an Acquaintance of the Mystery of CHRIST, yea, to bring them into the Experience of living to GOD, and by the Faith of the SON of GOD, how much more difficult is the Enterprize? But it has been done.

Twice seven Years had not passed away, after the Beginning of the Massachusetts Colony, before the renowned ELIOT, a good Man, full of the Holy SPIRIT, and mov'd by him, set on the good Work, and the Hand of the Lord was with him; and, with a victorious Labour, he became a Master of the Indian Language, and then in that Language preached to many Villages of the Salvages; until, by the Blessing of GOD on his laborious Diligence, many believed, and were turned unto the Lord. In the Harvest of GOD he soon had several Companions, and Successors, who did worthily in Israel, and have their Names in the Book of Life.

The Indians being so successfully instructed in the Word of Truth, and Gospel of Salvation, soon had Schools erected among them; and learning to read and write, this indefatigable Servant of GOD first of all translated the whole BIBLE into their Language; and added a Version of the Psalms in Indian Metre, whereof they became skilful and graceful Singers. It has had several Editions in this Country, and is the only BIBLE that ever was printed in this Hemisphere of the Universe.

This great Light was quickly satellited with other Books of Piety in their Language, which their Necessity and Edification called for: The Consequence has been, that in the several Villages of the Indians there have been formed Assemblies, which meet every Lord's Day for the Worship of GOD our SAVIOUR, and Holy Sabbatizing, and occasional Days of Supplication and Thanksgiving. Besides these, and from among them, there were gathered Churches of Indians, who after strict Examinations of their higher Attainments in experimental PIETY, made before English Synods, enter'd into a solemn Covenant for the worshipping of the glorious ONE in THREE, into whose Name they were baptized, into the Church State of the Gospel, and Observation of all the Evangelical Institutions. An Eminent Person present at the Examinations, then published to the World a large Testimony concerning it, and made this Remark on it, 'There is so much of GOD's Work in this Matter, that I cannot but count it a great Evil, yea a great Injury to GOD and his Goodness, for any to make light of it.'

This

This good Work has gone on, and there are Churches of Indians walking in the Faith and Order of the Gospel, besides many worshipping Assemblies preparing for the more advanced Church State, under the teaching of some English and more Indian Ministers. And tho we are glad when we are told of what our Dutch Brethren have done in the East Indies, where the School-masters have taught some hundreds of thousands to recite the Lord's-Prayer, the Creed, the Ten Commandments, a Morning Prayer, an Evening Prayer, a Blessing before eating and after; yet we in the West Indies have pressed after a more vital Work in our Profelytes; and as little have we proposed the Religion of a Party, but have kept close unto the golden Maxims of the Everlasting Gospel, which all good Men approve as the Things that are Excellent, even pure Religion and undefiled. And tho this good Work has had many Adversaries, (for, as Austin long ago told the Christians, they should find the Devil was not yet become a Christian) yet having obtained Help from God, it continues to this Day.

But it must be confessed and bewailed, that, if our memorable ELIOT, when he lay in his dying Languishments about Six and thirty Years ago, saw Cause to mourn in that Complaint, 'There is a Cloud, a dark Cloud, upon the Work of the Gospel among the poor Indians, the LORD revive and prosper that Work, and grant it may live when I am dead:' There has been since his Death, a growing Occasion for such a Complaint. We cannot get the Indians to improve so far in English Ingenuity, and Industry, and Husbandry, as we could wish for. Some of the English, notwithstanding the tender Provision which the Government has made for their Protection, find Ways to incommode their Interests. Their Numbers are sensibly decreased by a strange Blast from Heaven consuming them. As the older and wiser People among them are by Mortality carried off, the Generation coming on feel a Decay, and a Remove of what would be their Glory. But what has the worst Aspect of all upon them is, the Love of intoxicating Liquors, which marvellously captivates them, and bewitches them; and which, notwithstanding all the Bars laid by our Laws in the Way of both Sellers and Buyers, finds the Way to come at them at such a Rate, as greatly to hinder the Interest
of

of Religion among them. They that serve the Work of GOD among the Indians with their most vigorous Efforts, and have it most at Heart, upon Trial feel it, that the Methods of curing what is amiss, are much more easy in Speculation than they are in Execution.

However, even at this Day there is what is not altogether to be despised. What remains, and is even ready to die, is far from despicable. 'Tis worth not only all the Care of the Commissioners intrusted here for the Inspection and Management of it, but also of all the Cost which from the annual Remittances of the Honourable Governor and Company, who have commission'd them, is laid out upon it.

That they who may ignorantly and imperiously say, Nothing has been done, may be confuted, and that they who are desirous to see something that has been done, may be entertained and gratified; here is now exhibited a Collection of Examples, wherein the glorious Grace of our great REDEEMER has appeared to, and on the Indians of New-England.

It must not be imagined, that these are all that could have been collected, for all these are fetch'd only from one Island; and, no doubt, other Indian Ministers could make a considerable Addition to these Relations: but certainly such a Specimen of what has been done will be highly acceptable to those good Men, to whom such good News from a far Country will be as cool Waters to a thirsty Soul. And our GOD will be glorified in what his Grace has done for the poor Children of Men, and the veriest Ruins of Mankind in these Parts of the World.

The Author of this History, Mr. EXPERIENCE MAYHEW, is a Person of incontestable Veracity: He was born and bred in the midst of the Indians, and has been all along intimately acquainted with Occurrences among them, and is a Descendant from Ancestors that for several Generations have laudably done their Part in gospelizing of them. He is a judicious, faithful, constant Preacher of the Gospel to them; and on the Week-Days, as well as on the Lord's Days, he is an unwearied Worker with GOD, and for him among them. Among all the Instruments of the good Work which brings the Indians into the Kingdom of GOD, he shines as one of the first Magnitude. Several Things written

by him, have by the Press been heretofore conveyed into the World, and found a favourable Reception: And in these Narratives, we again say, his Truth may be relied upon, his Fidelity is irreproachable.

We commend this History to the due Consideration of all that wish well to the Cause of PIETY; and we bespeak the Prayers of such for the preserving and prospering of the good Work which it refers to.

Boston, New-England,

June 14, 1726.

Cotton Mather.

Benjamin Colman.

Peter Thacher.

Joseph Sewall.

Thomas Prince.

John Webb.

William Cooper.

Thomas Foxcroft.

Samuel Checkley.

William Waldron.

Joshua Gee.

THE INTRODUCTION.

THE *Design* of the ensuing Historical Essay, is to make it evident that the Preaching of the Gospel to the *Aboriginal Natives* of this Land, has not not been in vain ; but that there has been some desirable Fruit and Effect thereof.

Some may perhaps think, that a Performance of this nature is now become wholly unnecessary, since so many Accounts have been already published to the World, of the Conversion of these *Indians* from Heathenism to Christianity, and of Churches planted in divers Places among them.

But this notwithstanding, it appears to me on divers Accounts necessary at this time, that it be made yet more plainly to appear, that *the Grace of GOD, which bringeth Salvation* to Sinners, hath effectually appeared to some of these, *teaching them to deny all Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in the World.*

The *Things* that have inclined me to think thus, are such as these :

First. There be some of our *English*, who will hardly be persuaded that there is any thing of sincere Religion or Godliness among this poor People, or at least they think there is but very little of it to be found among them : And this their Opinion is apt to dishearten them from doing any thing for the promoting of their Spiritual Good, and sometimes causeth them to discourage others that do, or perhaps otherwise would take pains to further their eternal Happiness.

One Cause of their having so very low an Esteem of these *Indians*, I take to be the *Viciousness* of the Lives of many of that People ; and that even of some that have made a good Profession among them. For this being seen
and

and observed by the *English*, as it cannot but be, some of them have been ready to think hardly of the *Indians* in general, on the account of those, whose vicious Conversations they have thus beheld, and been offended at.

Another Reason I take to be in the *English* themselves, viz. Their too great want of that *Charity* which would incline them to think as well as might be of these their poor Neighbours, and not to judge and condemn *all*, for the Miscarriages of *some* among them.

This I also fear does in part proceed from too much *Pride* in many of our *English* People. It is certain, that the *English*, in this Land, have many singular Advantages above their *Indian* Neighbours: And it must be acknowledged, that some of them have made a Proficiency in Religion, in some measure answerable to those their Privileges. Now I fear that this may have occasioned some of us to think too highly of *our own Nation*; and at the same time to think and speak too meanly of the *Indians*, whom GOD hath not done so much for. We have doubtless too much of that spiritual *Pride* among us, which many of the *Jews* had of old among them; which caused them to say to others, *Stand by thy self, come not near me; for I am holier than thou*. Perhaps it may be from such *Pride*, that some of us are ready to look on the *Indians* as the proud *Pharisees* did on the *Publicans* in our Saviour's time: but let us not be high-minded, but fear lest we be rejected when some of them are accepted, as in the Example of the *Pharisee* and *Publican*, Luke ch. xviii. *What have we that we have not received?*

It must indeed be granted, that the *Indians* are generally a very sinful People: *Iniquity does abound* among them, and the *Love of many waxeth cold*.

It is, therefore, no part of my Design to set them forth as a People generally eminent for Piety and Religion; but to shew that how vicious soever many of them be, yet there are others of whom better things may be hoped, and things that do accompany Salvation. And what if many of these miserable *Indians* believe not, their Unbelief cannot make the Faith of others to be of none Effect; nor will it hurt any, if they may upon good ground be prevailed on to entertain for the future, a better Esteem of this People than they have hitherto done.

Again, There be many godly People, both Ministers and others, who do earnestly long to hear of the saving Conversion of the *Indians* in this Land. I find such, when I go among them, very inquisitive about the *Indians*. They ask me how the Work of the Gospel prospers among them: they inquire of me whether the *Indians* attend the Worship of GOD with Seriousness and Reverence? And they do most strictly enquire whether there be any number of them, of whom it may be hoped, that they have experienced a Work of Regeneration or saving Conversion to GOD. Now I confess, that to give *Satisfaction* to such Inquiries, is a considerable part of my *Design* in this Essay: For I think it highly reasonable and necessary, that the People of GOD should be duly informed what Entertainment Religion meets with among the People I am speaking of, and that in order to their knowing their Duty with respect to them; and I wish I could give them a more satisfactory Account than I am able to do. However, I shall endeavour that the Account given may be a *true one*.

I shall further add, that since there has been a great deal of Pains taken, and Cost expended, by many *Gentlemen* and well-disposed *Christians*, both in *England* and *this Country*, in order to the Conversion and eternal Salvation of these poor *Americans*; it is but just and reasonable, that such as these should from time to time be truly informed what *Effects* such Contributions and Collections have had, as have been made and distributed with such a pious Intention. To neglect to do this, would be such Injustice and Ingratitude as I would not be guilty of: Nor am I altogether without hopes, that the things now to be related concerning some of these our *Indian Brethren*, may prove a Means to quicken and encourage such as are concerned for their Welfare, to go on vigorously in the good Work wherein they are engaged, and to study diligently what is further to be done in order to the successful Management and carrying of it on; and to neglect nothing that may be necessary to the End thus proposed by them.

And I may not here omit, that it tends greatly to the Glory of GOD's Grace, that the saving *Effects* of it among any People of his, be taken notice of and owned by his Servants, who are obliged to give Glory and Honour to him. For as the Glory of GOD's Grace is wonderfully

derfully *displayed* in the Conversion of Sinners to himself; so it is exceedingly to the praise of his Glory, so manifested in any Nation, or among any People, when the same is *acknowledged* and celebrated. The *Apostles* were therefore wont to publish to the Glory of GOD, and the Comfort of his People, the good *Effects* of their Ministry; as does abundantly appear in the *Acts of the Apostles*, and in their *Epistles*. If then GOD hath a *People* in these Ends of the Earth, *whom he hath saved and called with an Holy Calling*, we should endeavour to give him the Honour due on that account: and may he accordingly have Praise from what is here to be reported.

Thus much briefly concerning the *Design* of this Work, and the *Reasons* moving me to it. If I make good what I have undertaken, I shall have this further Satisfaction in it, that I shall thereby more fully illustrate and confirm what I have more *summarily* asserted concerning the Piety of some of our *Indians*, in *that brief Account* which was published concerning them in the Year 1720.

I must, before I enter upon the Work designed, inform my Readers, that the *Indians*, of whom I am to speak therein, must be considered as a People in a great measure destitute of those Advantages of *Literature*, which the *English* and many other Nations enjoy. They have at present *no Scholars* among them; several that have been liberally educated, having by immature Deaths been removed out of the World before they had opportunity of being considerably serviceable in it: And tho considerable numbers of the *Indians* have learned to *read* and *write*, yet they have mostly done this but after the rate that poor Men among the *English* are wont to do: Nor have our *Indians* the same Advantage of *Books* as our *English*, few of them being able to read and understand *English Books* in any measure well. Moreover, there be but *few Books* comparatively yet published in the *Indian Tongue*. For *these Reasons*, nothing may at present be expected of them, that will look polite or accurate: nor can there be much published from any Writings of their own, which would be to my present purpose, and entertaining to *English Readers*. Yet, for the Satisfaction of such as may be thereby gratified, I shall, as occasion offers, translate and insert some *such Passages* written by them in their own Language, as I think will be subservient to the End herein aimed at. And however *inac-*
curate

curate such Writings may be, yet I shall chuse to keep as much, as may be to the *very Words* of the *Indians* themselves, that the *Simplicity* of their Intentions may, by their own simple Expressions, the better appear; since it is not the *Learning* of any, but the *Piety* of some, that is here designed to be discovered.

Let me here *only add*, that there having been almost a total *Neglect* of preserving in Writing such *Sayings* of pious *Indians*, as would have been proper Materials for such a Work as this, (which I acknowledge to have been a Fault) the Work must, on that account, be much more imperfect than otherwise it might have been; for many things must for this Reason be only generally signified, when otherwise might have been particularly and precisely expressed.

These things being said by way of *Introduction* to my following Essay, I shall, without any further Delay, apply my self to the Work intended.

CHAP. I.

Containing an Account of several Indian MINISTERS, both Pastors, Ruling Elders, and Deacons, who have been justly esteem'd godly Persons.

GENERALLY where the Word of GOD has been preached by godly Ministers, there have been some godly People. Being therefore now to shew, that there have been several pious People among our *Christian Indians*; and that by instancing in particular Persons that have been so, it will be very proper that I begin this Induction of Instances with mentioning sundry Ministers among them, that have been exemplary for Piety; and that I bring *Ruling Elders* and *Deacons* into the same Catalogue, will appear the more natural, when I have said that those in the *Indian Churches*, who have born this Denomination, have generally been *Preachers* of the Word of God, tho they have been only chosen and set apart to the Offices by which they are denominated.

I shall then, without any further Delay, proceed to the *Examples* intended, and they are such as follow.

EXAMPLE I.

HIACOOMES the first Christian Indian, and Minister on the Island of Martha's Vineyard.

THis *Hiacoomes* was an *Indian* of *Great Harbour*, now *Edgartown*, where a few *English* Families first settled in the Year 1642.

His Descent was but mean, his Speech but slow, and his Countenance not very promising. He was therefore by the *Indian Sachins*, and others of their principal

Men, looked on as but a mean Person, scarce worthy of their Notice or Regard: However, living near the *English*, some of them visited him in his Wigwam, and were courteously entertained by him; these endeavour'd to discourse a little with him about the way of the *English*, and the Man seem'd to hearken to them, and in a little Time began to pay them Visits again, going frequently to some of their Houses: And it was thought that he was trying to learn something of them that might be for his Advantage. About the same time he went also to the *English* Meeting, and observed what was done there.

This was soon observed by the Reverend Mr. *Thomas Mayhew*, who was then Minister to the few *English* Inhabitants in that new Plantation, and was at the same time contriving what might be done in order to the Salvation of the miserable *Indians* round about him, whom he, with Compassion, *saw perishing for lack of Vision*.

But now, observing in this *Hiacoomes* a Disposition to hear and receive Instruction; observing also, that his Countenance was grave and sober, he resolved to essay in the first Place what he could do with him, and immediately took an Opportunity to discourse him; and finding Encouragement to go on in his Endeavours to instruct and enlighten him, he invited him to come to his House every *Lord's-day* Evening, that so he might then more especially have a good Opportunity to treat with him about the things of *GOD*, and open the Mysteries of his Kingdom to him.

Hiacoomes accepting this kind Invitation, Mr. *Mayhew* used his utmost Endeavours to enlighten him. And *Hiacoomes* seem'd as eagerly to suck in the Instructions given him, as if his Heart had been before prepared by *GOD*, and made good Ground, in order to a due Reception of his Word sown in it: *And thus as a new-born Babe, desiring the sincere Milk of the Word, that he might grow thereby*, he increased daily in Knowledge; and so far as could appear, grew in Grace also.

But *Hiacoomes's* thus conversing with, and hearkening to the *English*, was soon noised about among the *Indians*; and the News of it coming to the *Sachins*, and *Patenters* of the Island, they were, as obscure a Person as *Hiacoomes* was, much alarmed at it: and some of them endeavoured with all their Might, to discourage him from holding

holding Communication with the *English*, and from receiving any Instructions from them. But all that these could say or do to this end, was to no Purpose ; for it seems that *God*, by whom *not many wise Men after the Flesh*, nor many mighty, nor many noble are called, had by his special Grace effectually called him out of *Darkness into his marvellous Light* : and having now had a Taste of that Knowledge of *God* and *Christ*, which is Life eternal, he was resolved that nothing should hinder him from labouring after still higher Attainments in it.

About this Time therefore *Hiacoomes* going with some *English* Men to a small Island near by, called *Chapaquiddick*, they there met a surly *Sagamore*, whose Name was *Pabkehpuunnassoo*, and the said *Sagamore* reviling him for his Communion with the *English* in things both civil and religious, and railing at him for being obedient to them, *Hiacoomes* replied, that he was gladly obedient to them ; neither was it for the *Indian's* Hurt that he was so. Upon his saying of which, the *Sachim* gave him a grievous Blow in the Face, and would have struck him again if the *English* present would have suffered it ; but the poor Man thus wrong'd, made this Improvement of the Injury done him, *I had*, said he, *one Hand for Injuries, and another Hand for God ; whilst I received Wrong with the one, I laid the faster hold on God with the other.*

There was this Year 1643 a very strange Disease among the *Indians*, they ran up and down as if delirious, till they could run no longer ; they would make their Faces as black as a Coal, and snatch up any Weapon, as tho they would do Mischief with it, and speak great swelling Words, but yet they did no Harm.

Many of these *Indians* were by the *English* seen in this Condition. Now this, and all other Calamities which the *Indians* were under, they generally then attributed to the Departure of some of them from their own heathenish Ways and Customs ; but *Hiacoomes*, being built on that Foundation that standeth sure, and being one of those whom *God* had set apart for himself, and knew to be his, none of these things moved him ; but the things which he had heard and learned he held fast : And that he might be in a Way to learn more than he had done, he now earnestly desired to learn to read ;

and having a Primmer given him, he carried it about with him, till, by the Help of such as were willing to instruct him, he attained the End for which he desired it.

A while after, in the Year 1644, *Hiacoomes* going to an *Indian's* House where there were several *Indians* met together, they laughed and scoffed at him, saying, *Here comes the English Man*. At this his old Enemy *Pakkehpunnassoo* then asleep in the House, awaked, and, joining with the other *Indians*, said to him, 'I wonder that you that are a young Man, and have a Wife and two Children, should love the *English* and their Ways, and forsake the *Pawwaws*; what would you do if any of you were sick? whither would you go for Help? If I were in your Case, there should nothing draw me from our *Gods* and *Pawwaws*.' To this *Hiacoomes* at present answered nothing, perhaps foreseeing that, if he should answer, it would only put the Man into a Rage, as formerly: However, he soon after told a Friend of his, that he then thought in his Heart, that the God of Heaven did hear and know all the evil Words that *Pakkehpunnassoo* said: And he was further confirmed in this, when a little after the said *Pakkehpunnassoo* was by the just Hand of God terribly smitten with Thunder, and fell down in Appearance dead, with one Leg in the Fire, then in the House where he was, the same being grievously burn'd before any of the People present were (it being in the Night and dark) aware of it, and could pluck the Brand out of the Fire.

But for this Time *Pakkehpunnassoo* was spar'd, tho a young Man that was helping him to cover the Chimney of the House, at which the Rain then beat in, was killed outright at the same time. I shall have done with this *Pakkehpunnassoo*, when I have said, that as obstinate an *Infidel* as he was, yet so victorious is the Grace of God, that he afterwards renounced his *Heathensin*, and become a Worshipper of the only true God, in and thro' his Son *Jesus Christ*; so that it is to be hoped, that he was at last a Brand pluck'd out of the Fire, in a better Sense than that before mentioned.

In this and the following Year 1645, Mr. *Mayhew* went on with his Design of instructing his *Hiacoomes*, and several others of the *Indians*, as he had Opportunity; and now *Hiacoomes* begins to be so far from needing to be taught the first Principles of the Oracles of God, that he

he becomes a Teacher of others; communicating to as many as he could the Knowledge he himself had attained: And some there were that now began to hearken to him, yet seemed not to be duly affected with the Truths taught by him, and many utterly rejected them; but God now sending a general *Sickness* among them, it was observed by the *Indians* themselves, that such as had but given a Hearing to the things by *Hiacoomes* preached among them, and shewed any regard to them, were far more gently visited with it than others were; but *Hiacoomes* and his Family in a manner not at all. At this many of the *Indians* were much affected, for they evidently saw that he, who, for the sake of the Truth, exposed himself to the Rage of his Enemies, and such as adhered to him, fared better than those that opposed both him and *that*.

And being thus affected, many of the People desired to be instructed by him; and some Persons of Quality, such as before despised him, sent for him (as *Cornelius* for *Peter*) to come and instruct them, and those about them: so in particular did one *Miohqsoo* afterwards to be mentioned.

And now the *Indians* began not only to give some Credit to the Truth by *Hiacoomes* brought to them, but were also awakened by what they heard and believed, so as humbly to confess their Sins, and be concerned how they should obtain the Pardon of them, and also to renounce their own *Gods* and *Pawwaws*, and promise to serve the true *God* only: and *Hiacoomes* could now tell Mr. *Mayhew*, that this was the first Time that ever he saw the *Indians* sensible of their Sins.

Hitherto the *Indians* had not any publick Preaching to them; but now (in the Year 1646) *Tawwanquatuck*, one of the chief *Sachims* of the Island, invited both Mr. *Mayhew* and *Hiacoomes* to preach to himself and such of his People as would hear them, and *Hiacoomes* was from this time forward heard as a publick Preacher by a considerable number of the *Indians*, and *God* gave him not only Light, but Courage also for this Work: and the *Indians* then said of him, that tho formerly he had been a harmless Man among them, yet he had not been at all accounted of, and therefore they wonder'd that he that had nothing to say in all their Meetings formerly, was now become the Teacher of them all.

The *Pawwaws*, and those that adhered to them, observing those things, and seeing two Meetings of the *praying Indians* set up, in Opposition to that Way which *themselves* and their *Fathers* had long walked in, were very much disturbed and enraged: and now they thought to terrify *Hiacoomes*, and the rest of the *praying Indians*, by threatening to destroy them by *Witchcraft*.

To this End several *Indians* went to a Meeting of the *praying Indians*, and there told many Stories of the great Hurt which the *Pawwaws* had in this way done to many, a thing of which these *Indians* could not be ignorant, and which seemed above any thing else to discourage them from embracing the true Religion now preached to them. Then this Question was asked by one that was on the *Pawwaws* side, Who is there that does not fear the *Pawwaws*? To which another of them answered, There is no Man that is not afraid of them; which said, he looked upon *Hiacoomes*, who protested most against them, and told him the *Pawwaws* could kill him: but he answered, that they could not; for, said he, *I believe in God, and put my Trust in him, and therefore all the Pawwaws can do me no Hurt.* The *Indians* then wondering to hear *Hiacoomes* speak thus so openly, divers of them said one to another, that tho they were before afraid of the *Pawwaws*, yet now because they heard *Hiacoomes*'s Words, they did not fear them, but believed in God too.

A while after this, on a Lord's-Day after Meeting was done, where *Hiacoomes* had been preaching, there came in a *Pawwaw* very angry, and said, *I know all the Meeting Indians are Liars, you say you don't care for the Pawwaws.* Then calling two or three of them by Name, he railed at them, and told them they were deceived; for the *Pawwaws* could kill all the meeting *Indians* if they set about it. But *Hiacoomes* then told him, that he would be in the midst of all the *Pawwaws* on the Island that they could procure, and they should do the utmost they could against him; and when they should do their worst by their *Witchcraft* to kill him, he would without Fear set himself against them, by remembering *Jeremiah*: He told them also he did put all the *Pawwaws* under his Heel, pointing to it. By which Answer he put the *Pawwaws* to Silence, so that they had nothing to say, but that none but *Hiacoomes* was able to do so. Such
was

was the Faith of this good Man! nor were these *Pawwaws* ever able to do the *Christian Indians* any Hurt, tho others were frequently hurt and killed by them. And with respect to *Hiacoomes* in particular, I cannot forbear here adding, that a converted *Sachim*, who was before a *Pawwaw*, did in his publick Protestation afterwards declare as followeth, viz.

‘ That having often employed his God, which appeared unto him in the Form of a Snake, to kill, wound, or lame such as he intended Mischief to, he employed the said Snake to kill, and that failing, to wound or lame *Hiacoomes*, the first *Indian* Convert on the Island: all which prov’d ineffectual. And that, having seriously considered the said *Hiacoomes*’s Assertion, that none of the *Pawwaws* could hurt him, since his God whom he now served was the great God to whom theirs were subservient, he resolved to worship the true God. And he further added, That from the time of his doing so, for seven Years, the said Snake gave him great Disturbance; but that he never after his praying to God in Christ, employed that said Snake in any thing; about which time the said Snake ceased to appear to him.’

The Piety of our *Hiacoomes* did further appear in that which here followeth. None of the praying *Indians* or their Children, having died until the Year 1650, as if God would on purpose in this way distinguish them from the rest of their Neighbours, it now pleased him to begin with *Hiacoomes*, as being the best able to make a good Use of such a Providence, and carry well under it; God now by Death took a young Child from him, and he had Grace to shew an excellent Example under this Tryal, and so did his Wife also, who by the way was a very pious Woman. At the Funeral there were no black Faces or Goods buried, or howling over the dead, as the manner of the *Indians* in those Times was; but instead thereof a patient Resignation of the Child to him that gave it. At the Funeral Mr. Mayhew made a Speech concerning the Resurrection of the Godly, and their Children, to *Life eternal* at the last Day: which great Truth these good People believing, mourned not as those that had no Hope were wont to do.

What I have hitherto related concerning this *Hiacoomes* being mostly extracted from some of Mr. Mayhew’s Letters concerning the *Indians* Affairs, I shall add this Testimony

timony concerning him, in one of them dated 1650; he says, 'I must needs give him this Testimony after some Years Experience of him, that he is a Man of a sober Spirit, and good Conversation; and as he hath, as I hope, received the *Lord Jesus* in Truth, so I look upon him to be faithful, diligent, and constant in the Work of the *Lord*, for the Good of his own Soul and his Neighbours with him.'

To this Testimony of Mr. *Mayhew*, let me add one of the Reverend Mr. *Henry Whitfield's*, who was once Pastor to a Church of Christ in *New-England*. This Mr. *Whitfield* in his Voyage to *Boston*, and so to *England*, was, by reason of contrary Winds, stopp'd at *Martha's Vineyard* about ten Days; in which Time he conversed frequently with *Hiacoomes*, and in a * Book which he published after his Return to *England*, he says, 'I had Speech with some of the *Indians*, (Mr. *Mayhew* being my Interpreter, above the rest I desired to speak with the *Indian* that now preacheth to them twice every Lord's Day, his Name is *Hiacoomes*; he seem'd to be a Man of prompt Understanding, of a sober and moderate Spirit, and a Man well reported of for his Conversation, both by *English* and *Indians*. I thought him to be about thirty Years of Age; with this Man I had often Speech, and I asked him many Questions about the Christian Religion, and about his own Estate before God: as 1. Whether he had found Sorrow for Sin as Sin? 2. Whether he had found Sorrow for his Sins as they had pierced Christ? 3. Whether he had found the Spirit of God as an inward Comforter to him? Unto all which he gave me very satisfactory and Christian Answers.'

As *Hiacoomes* was a good *Christian*, so he was doubtless a good *Minister*, and herein his being a *godly Man* was yet more evident. If any Man might say, *I believed, therefore have I spoken*, with respect to his entering on the Ministry, it seems our *Hiacoomes* might truly do so. As soon as he came to understand and believe the great Truths of the Christian Religion, he began to publish and declare them to his Countrymen; nor could he be hinder'd from doing so by all that the *Pastors*, and their

* *Light appearing more and more, &c.*

wretched Instruments could do or say, to discourage him from it : And as he daily increased in Knowledge under the Instructions of Mr. *Mayhew*, to whom he continually resorted for that end, so he went on to *Prophecy*, i. e. to preach to his Neighbours, according to the Measure of the Gift of Christ, which he had received; and it pleased the Lord abundantly to succeed his Endeavours for the good of these miserable Creatures, to whom he sent him.

For three Years after his Conversion, this good Man only instructed his Neighbours in private, as he had opportunity : but after they were prepared and disposed to give him publick Audience, viz. in the Year 1646, with what Zeal and Boldness did he preach to them ? He then not only declared and opened the great Mysteries of Religion to them, as that of the *Trinity*, the *Covenant of Works* by God made with Man, Man's *Fall* and *Apostacy* by Adam's first Transgression, and the wretched Condition which Mankind was thereby brought into, and the way of *Redemption* which God has in and by his Son *Jesus Christ* provided for them, &c. I say, he not only instructed them in these things, but boldly charged them with the Sins and Abominations in which they daily lived; especially with their worshipping of false Gods, and adhering to *Papewares* or *Wizards*, and giving that Honour to Creatures that was due to *Jehovah* only.

Thus as *Hiacomes* had God's Word, so he spake it faithfully, and God did abundantly own this his Servant in the Work to which he had called him : For when he reckoned up the Sins of the People to them, instead of being provoked at him for it, they would many of them, with Tears, confess their Guilt, and promise to turn to the true God, and serve him only, and seek for the Pardon of them thro' the Blood of his Son, the only Saviour of Sinners.

This good Man was a humble one, and in this, as well as in other things, his Piety did much appear. Tho God blessed his Ministry, giving him much Success in it, yet did he not at all appear to be exalted or lifted up therewith; nor did he thereupon think himself sufficient for the Work of his Ministry, but thought he still needed the continual Help and Instructions of Mr. *Mayhew*, by whom God had called him out of Darkness into his marvellous Light. To him therefore he frequently still re-

forted, that he might be yet more taught and illuminated by him ; and in particular, on the Day before the Sabbath he constantly did so, and that in order to his being the better prepared for the Duties and Service of that Holy Day.

This Course *Hiaccomes* held, till, to his great Grief, he lost Mr. *Mayhew* in the Year 1657 ; which was indeed a very heavy Stroke on these poor *Indians*, and exceedingly lamented by them. However, this good Man went on still in the faithful Discharge of his Duty ; and God so succeeded the Labours of this, and some other Servants of his, that most of the *Indians* here, were in a few Years brought to an acknowledgment of the great Truths of Religion ; and it is to be hoped, that many of them were effectually called.

However, there was no *Indian* Church here completely formed and organized till the Year 1670, when the Reverend Mr. *John Eliot*, and Mr. *John Cotton*, came and ordained our *Hiaccomes*, and another *Indian* named *Tackanash*, Pastor and Teacher of an *Indian* Church on this Island.

After he was ordained, he went on steadily and faithfully in the Work to which he was called, till he arrived to so great an Age, that he was not able to attend the publick Ministry any longer. He survived his Colleague before-mentioned, made a grave Speech at his Funeral, and laid Hands on, and gave the Charge to Mr. *Tapscott* at his Ordination ; who succeeded the said *Tackanash* in his Office in the Year 1683.

My * Father, who then preached to the *Indians* on this Island, and assisted them in the Management of their Ecclesiastical Affairs, being present at the Funeral of the said *Tackanash*, took in Writing the Heads of the said Speech made by *Hiaccomes*, with what else he thought observable in the said *Tackanash*'s Funeral Obsequies ; which having now by me, among his reserved Papers, I shall here insert the said Speech, not knowing but that the same may be acceptable to some of my Readers.

It was this which followeth :

* Mr. John Mayhew, a Son of Mr. Thomas Mayhew before-mentioned.

‘ Here, *said he*, is my deceased Brother. *Paul* said, this Body is sown in Corruption, but it shall be raised in Strength. Now it is a pitiful mean Body, but then it shall be a glorious Body : yea, however this Body shall be consumed, and be as if it had never been, as it were turned into nothing ; yet the Power of God shall bring it forth again, and raise it up an excellent and glorious Body. Yea, this Body is now a precious Body for Example sake ; tho this Body is but one, yet there are many People round about come together to see it sown. But if a Man should go about to put one Grain of Wheat into the Ground, there would not be so many People present at the doing of it, as there are at the interring of this one Body. And as you see there are many People present at the Burial of this Body, so there shall be many People at the Resurrection also. But it shall not be then as you see it is now ; now every one is diversly apparelled, some after one manner, and some after another, but all after a pitiful mean sort ; but the Righteous at the Resurrection shall have all one uniform Glory.

‘ Thus much I say as to that ; but I shall now speak a short Word to the Relations of the Person deceased, especially to his Wife and Children. If you be desirous to see your Father, seek your Father ; for your Father went before you in every good Work, therefore seek your Father in every good Work, and you shall find your Father again ; for God’s Mercies are exceeding great.

‘ Having finished his Speech, *said the Writer thereof*, they proceed to their Work, (*viz.* of filling up the Grave) and this good Man standing by, I heard him say, *This is the last Work Man can do for him, the next Work God himself will do.* Which Words he often repeated ; and further adds, that when this good Father spoke of the *Resurrection*, he uttered himself with such Fervency and Confidence, as would have become one who had himself actually seen the Dead raised.’

Hiacoomes was of a great Age when this Speech was made by him ; yet he lived several Years after it, if I mistake not, till the Year 1690 ; but was not able, for some Years before he died, to preach publickly. I saw him frequently when I was a Youth, and still remember him, the Gravity of his Countenance, Speech and Deportment : He seemed always to speak with much
Thought

Thought and Deliberation, and I think very rarely smiled. I was present when he laid hands on Mr. *Japhet*, prayed, and gave the Charge to him: which Service he performed with great Solemnity; and, as I have heard my Father say, with very pertinent and suitable Expressions. He was, by both the *English* and the *Indians*, looked upon as a Man of a very blameless Conversation. In his last Sickness, he breathed forth many pious Expressions, and gave good Exhortations to all about him, and so went into Eternal Rest.

E X A M P L E II.

MOMONEQUEM, the first Indian Preacher at Nashaohkamuk, now called Chilmark.

THIS *Momonequem* was the Son of one of the principal *Indians* of *Gayhead*, named *Annomantooque*. It seems this Father married a Woman of good Qualities, at a Place called *Nunpang* now in *Edgartown*, and by her had this Son. At this Place our *Momonequem* dwelt, when Mr. *Mayhew* and *Hiacoomes* began to preach the Gospel there; and it was by the Ministry of *Hiacoomes*, that he was converted in the Year 1649. For *Hiacoomes* now preaching a Sermon, wherein he reckoned up many of the great Sins of which the *Indians* were guilty, and as many good Duties which ought to be performed by them, there were no less than twenty two of his Hearers who at this time professed their Resolutions against the Sins mentioned, and that they would walk with God in Newness of Life.

Of this number *Momonequem* was one, and one who above all the rest seemed to be exceedingly affected; for to the great Admiration of all the *Indians* then present, with much Sorrow of Heart, and Indignation against Sin, he did now enumerate about twenty of his own Sins, manifesting his Repentance of them, and professing his Resolution to follow the only living and true God against all Opposition.

He told those to whom he said these things, that he was brought into this Condition by *Hiacoomes's* Counsel from the Word of God; which at first he said he liked not, and afterwards laid by him as a thing to be considered of, not knowing well what to do: at last looking over

over things again, I am come, said he, to this Resolution, which you have now heard ; and Mr. *Mayhew*, out of some of whose Writings this Account of his Conversion is extracted, has added this Testimony of him : ‘ I confess, *saieth he*, this Action of his makes me think he spake from more than a natural Principle, considering that the Man hath been since an earnest Seeker of more Light, both publickly and privately ; for that he also refused the Help of a *Pawwaw* who lived within two Bow-shot of his Door, when his Wife was three Days in Travail, and waited patiently on God till they obtained a merciful Deliverance by Prayer.’

Momonequem being himself thus effectually turned from Darkness to Light, and from the Power of *Satan* unto God, and being looked upon as a Man of much Wisdom and Prudence, the praying *Indians* soon began to resort to him when they wanted Counsel and Encouragement in any of their Difficulties ; and such as inclined to become *Christians* did so too : nor was he an unfit Person to be applied to in such Cases.

About this time, a famous *Pawwaw*, called *Tequanomin*, entertaining Thoughts of turning from the Devil to the only true God, and *Jesus Christ* the only Saviour of sinful Men, providentially meeting with *Momonequem* in the Woods, opened his Case to him, and took his advice upon it ; and the effect was, that that *Pawwaw* became, as there was reason to believe, a sincere Convert and good Christian.

After this, the next News I hear of *Momonequem* is, that he was become a Minister at *Nashouohkamuk* before-mentioned, a Place about five or six Miles from that where before he lived ; and that he preached every *Sabbath-Day* twice to his Countrymen there. And to the end he might be the better provided for the Entertainment of his Hearers, he still waited on Mr. *Mayhew* on the last Day of the Week, in order to his assisting him in his Preparation for the Work of the approaching Day.

Thus was *Momonequem* employed in the Year 1651, as Mr. *Mayhew* has written ; and in a Letter of that holy Man of God, the Reverend Mr. *John Wilson*, Pastor of the first Church in Boston, dated October 27. 1651. I find the following Testimony concerning him : ‘ There was here, a few Weeks since, the Prime *Indian* of *Martha's Vineyard*, with Mr. *Mayhew* (*Momonequem*) a grave and solemn

‘solemn Man, with whom I had serious Discourse, Mr. *Mayhew* being present as Interpreter between us. He is a great Proficient both in Knowledge and Utterance, and Love and Practice of the things of Christ and Religion, much honoured, revered, and attended by the rest of the *Indians* there, who are solemnly in Covenant together, I know not how many; between 30 and 40 at least.’ [He might have said near 200 of them.] This and much more Mr. *Wilson* in that Letter speaks in his Commendation; and by all that I can learn, he was indeed a very excellent Man.

This good Man was taken out of this evil World so long ago, that there are not many now living on this Island, that remember him. But in what Year he dy’d I cannot find. However he has not been so long dead, but that there are some that do remember, that he was esteem’d a Man very blameless in his Conversation, and one of whose sincere Piety none had any Reason to doubt.

E X A M P L E III.

JOHN TACKANASH, *who was ordained Teacher of the Indian Church at Martha’s Vineyard, whereof HIACOOMES was Pastor.*

THIS *John Tackanash* was ordained as a Colleague with *Hiacoomes* above mentioned in the Year 1670, as has been declared. He was reckoned to exceed the said *Hiacoomes*, both in his natural and acquired Abilities; and, being accounted a Person of a very exemplary Conversation, was joined in Office with him, viz. as a Teacher of the same Church whereof *Hiacoomes* was Pastor.

These for some Years went on Hand in Hand, as Fellow-Labourers in the same Church: But whereas the Members of the Church whereof these were Officers, lived partly at *Chappaquiddick*, and partly on the main Island of *Martha’s Vineyard*, at some Miles distance, and it was found on that Account difficult for the Church with its Officers to meet at one Place, it was at length agreed that the said Church with its Officers should divide into two: and it accordingly did so; *Hiacoomes* and *Joshua Mamechegin*, one of the Ruling Elders, taking Charge of that Part which was at the said *Chappaquiddick*, (where they now dwell) and *John Tackanash* and *John Nobnash* taking

taking Charge of that on the main Island of the *Vineyard* where they lived. And thus they remained two distinct Churches, and carried on as such, until *Hiacomes* being superannuated, was not able with Advantage to the Interest of Religion to carry on the Work of his Ministry any longer; and then both the *Indians* and the *English* being well satisfied in the Qualifications of the said *Tackanash* for his Office, and there not being a suitable Person found to take the pastoral Charge of the said Church at *Chappaquiddick*, these two Churches did, by Consent, become one again, under the pastoral Care of the said *Tackanash*; *Hiacomes* still assisting him as Occasion call'd for, in such things as he still remained capable of.

That our *John Tackanash* was at the time of his Ordination esteemed a Person of good Abilities, and a very exemplary Conversation, has been already briefly hinted; but by that Time to which I am now arrived in my Account of him, he was very much improved both in his Gifts and Graces. His natural Parts were esteemed very excellent, both by the *Indians* and *English*, that were in any measure capable to judge of them: And he diligently endeavoured to improve his Understanding, and increase his Knowledge. To this end he not only followed his Study and Reading closely, allowing himself, as I am credibly informed, but little Time for such Diversions as many Ministers, and other Persons use, but also frequently apply'd himself to such *English* Persons as took care of the *Indians* here for their Instruction in those things wherein he apprehended himself to need them.

By the Means now mentioned he so increased in Knowledge, as to be esteemed inferior to none of his own Nation that have succeeded him; and for a Preacher, no *Indian* in these Parts has been thought to come up to him.

Nor was the said *Tackanash* only esteemed a Person of good Knowledge, for he was, so far as I can learn, in his Conversation without Spot and blameless, being even wholly free from any Imputation of immoderate Drinking, which is the national Sin of our *Indians*. And he was look'd upon by all that knew him to be a very serious and godly Man, very devout and zealous in Prayer, Preaching, and administering the Sacraments of Baptism and the Lord's Supper. When there was no *English* Pastor upon the Island, some of our godly *English* People

very

very chearfully received the Lord's Supper administred by him; and I suppose none would have scrupled it, had they understood the *Indian* Language.

The last Time he administred the holy Ordinance, I was present, and saw with what Gravity and Seriousness he performed the Duty; which, tho then a Youth, I could not but take special notice of, as did many other *English* Persons then present. He was then indeed so weak and low of Body, as not to be able himself to preach, but desired my Father to preach for him; which he did, and immediately repeated to the *English* then present the Heads of his Discourse. After this our *Tackanash* was never able to exercise his Ministry in publick any more.

He during the Time of his Ministry upheld and maintained a good Discipline in the Church, censuring and debarring from Ordinances such as walked disorderly, till such time as by due Manifestations of Repentance, they qualified themselves for them.

He had in the Beginning of his last Sickness, as my Father has observed in the Account he gives of his Funeral, a very sore Conflict with Satan, the grand Adversary of Mankind; but, having obtained the Victory over this Enemy, his Mind was afterwards calm and serene to the End of his Life.

His Mind being thus quieted, he professed a stedfast Hope in the Mercy of *God*, thro' his only Saviour *Jesus Christ*, gave good Instructions and Exhortations to his own Family, and such as came to visit him; nominated three Persons to the Church, one of whom he desired might succeed him in the Office whom he was now about to lay down; and one of them accordingly did so.

He was highly esteemed in his Life, not only by those of his own Nation, but by such of our *English* as were acquainted with him. He was interr'd *Jan. 23d, 1683-4*. There were a great number of People at his Funeral, many of whom seem'd much to lament his Death: and there were two grave and serious Speeches then made, one by *Hiaccomes*, which my Reader already has in his Life; the other by good *Japhet*, which I shall give some of the Heads of when I come to speak of him, because the same will help to illustrate his Character.

He lived at the East End of *Martha's Vineyard*, at a Place called *Nunpang*, and dy'd *Jan. 22d, 1683-4*.

EXAMPLE IV.

JOHN NAHNOSOO, *Ruling Elder of the Church, whereof JOHN TACKANASH above-mentioned was Pastor.*

John Nahnosoo lived on the East End of *Martha's Vineyard*, at a Place called *Sancheccantacket*. I think he was one of those who soon imbraced the Christian Religion, when first published among the *Indians*; and he was, so far as I can learn, esteemed by all that knew him, to be one that *walked worthy of the Vocation where-with he was called*, as many of the first called among the *Indians* did. Upon strict Inquiry I cannot find that he ever did by any Miscarriage bring any Blemish either on himself, or the holy Religion which he professed.

Being of such a good Conversation, and being generally esteemed a very pious and zealous Man, and a Person of good Knowledge in the Things of *God* and his *Law*, he was approved as a Preacher of Righteousness in the Place where he lived, and was chosen, together with *Jeshua Mematchegin*, a *Ruling-Elder* of the Church whereof *Hiacomes* and *John Tackanash* were ordained *Pastors* and *Teachers*: but when that Church was afterwards divided into two, as is abovementioned, this *Nahnosoo*, together with the said *Tackanash*, took the Oversight of that Part thereof which was on the East End of the *Vineyard*, some of the Members whereof lived in other Towns and Villages on the said Island.

He was esteemed by some of good Judgment to be a notable Preacher, a very zealous Reprover of Sin, and much set for the promoting of all Things that are holy, just, and good. He carefully inspected the Conversation of the Members of the Church, and faithfully admonish'd and reprov'd such as fell into Faults among them; and this both publickly and privately. *Ruling Elders* are by our *Indians* very frequently called *Aiuskomuæninuag*, i. e. *Reprovers*, or *Men of Reproofs*, because they judge that their Office mainly consists in reprov'g of Sinners and censuring Offenders: Therefore in this Part of Church-Government they generally lead, as do the *Pastors* when any Members are to be admitted, &c. Now in the Ex-

ecution of this *Office* I have heard that our *Nahmosco* was very exemplary, and would not let Offenders go unrebuked, nor yet uncensured when the Case called for it ; and so would not willingly let the holy Ordinances of *God* be prophaned by unqualified Persons partaking of them.

I do not remember that ever I saw this excellent Man, he dying while I was but young, some time before his Pastor the said *Tackanass* dy'd, about the Year 1678 ; but he was so universally esteemed a good Man, that I could not forbear giving some brief Account of him.

I'm informed by Persons whom I esteem as worthy of Credit, who were well acquainted with him, that as he all along behaved himself as became a good Christian, and Minister of Jesus Christ, so in his last Sickness in particular he did so, then giving good Counsel to such as were about him, and professing to rely on the Mercy of *God* in *Christ* for the eternal Welfare of his own Soul : but what more particularly he then said, I cannot now inform my Reader. This good Man left behind him a good Wife and a good Son, whom I may afterward mention.

E X A M P L E V.

WUNNANAUKKOMUN, an Indian Minister, who formerly preached at the Place now called Christian-Town, and died there in or about the Year 1676.

THIS *Wunnaanaukkomun* was generally esteemed a very good Man, both by his *English* and *Indian* Neighbours. I'm informed that he constantly read the Scriptures in his Family, and usually sang Part of a Psalm before Morning and Evening Prayer ; and did very frequently and diligently instruct his Children and Household in the Things of *God*, and his Kingdom ; that he used also frequently to catechize the Children of the Town, yea and some that were grown up likewise. Such as knew him do affirm, that he would neither drink to Excess himself, nor keep Company with such as did. He used to labour diligently with his Hands for the supporting his Family, having little for them but what he got by his own Labour and Diligence ; yet he used to spend some Time daily in the middle of the Day in Reading and Meditation, besides the last Day of the Week, which he intirely devoted to his Preparation for the *Sabbath*. He was highly esteem'd and

and honoured by many of the poor People, to whom he dispensed the Word of *God*, who therefore frequently visited him, and performed many good Offices for him in the Time of his last and very long Sickness; and he at the same time shewed his Care and Concern for their Good, by frequently instructing, counselling, and exhorting them, and would then sometimes tell them, that tho he was about to die and leave them, yet, if they would love and serve the Lord their God, he hoped he should see them again with Comfort in *God's* eternal Kingdom.

Just before he dy'd, he called his Wife and three Daughters to him, and told them, that, being speedily to take his Leave of them, he would have them declare to him what Petitions they desired he should put up to *God* for them before he dy'd.

His Wife then answered, that she desir'd that *God* would please to continue her Life until her Children were all grown up, and that he would give her Opportunity to instruct them in the Ways of *God* before she was removed from them. She told him also, that she earnestly desired, that *God* would extend his saving Mercies and Blessings to her self and all her Children, and that he would not take them out of this World before he had fitted and prepared them for a better. The Daughters then declaring their Acquiescence in what their Mother had said, the dying Man signify'd that he approved of the Petitions which they desired him to put up to *God* for them, and then immediately pray'd as they desired.

In this Prayer of his he earnestly intreated the Lord, that the Everlasting Covenant of his Grace might be established with his Wife and Children, and with his Childrens Children to many Generations; and that the Blessings of that Covenant might from Time to Time descend on them: and he now pleaded with *God* the great and precious Promises, which in his Word he has made to his People and their Seed.

Having finished this Prayer, he expressed his Hopes, that *God* would perform for his Wife and Children the Things that he had been seeking him for. He also then expressed a particular Concern for a little Grandson of his, the Son of his eldest Daughter, who was married, and become the Mother of one Child before he dy'd: concerning this Child he said, if *God* had spared his Life, he intended diligently to instruct him in the

Ways of *God*, that so he might have been qualified to do Service for him; but since *God* had otherwise determined, he willingly submitted to his good Will and Pleasure.

This being said, he called them all to him, and took his Leave of them with Words of Comfort and Counsel; at the same time laying his Hands on each of his Children, and blessing them.

Having done this, he immediately began another Prayer, wherein he expressed to *God* his Willingness to leave this World and go to him, which he declared his Hopes that he should, whenever his frail Life ended. And thus resigning up his Spirit to *God* that gave it, he immediately dy'd when his Prayer ended, without speaking one Word. I shall have Occasion afterwards to mention his Wife and his Offspring, for whom he pray'd, as has been now declared.

EXAMPLE VI.

JANAWANNIT, who was formerly Minister at Nashouohkinuk, and died there about the Year 1686.

*J*anawannit was an Indian of good Quality, being a younger Brother of one of their *Sachims* or Noblemen, viz. *Pamchannit*, Father of the memorable *Japheth*, to be hereafter mentioned. He was one of the first that embraced the *Christian Religion* in that Part of the Island, now called *Chilmark*. He learned to read and write, tho he had been for a considerable time a Man grown before he had an Opportunity for it. He was a Man of a very blameless Conversation, and was generally (and I believe on good Grounds) look'd upon as truly pious: And it was rather his Piety and Zeal that encouraged his being employed in the Work of the Ministry, than any Excellency that appeared in his natural Endowments. I am informed by a credible Person, that lived a considerable time in his House, that he was a very diligent Reader of the holy Scriptures, and very constant and serious in his Performance of other religious Duties. He used to read a Chapter and sing a *Psalm* in his Family every Morning and Evening, and did also give frequent Exhortations to all that were about him. He was a most zealous Reprover of the Sins or Misdemeanours, which he either saw

saw or heard of among any of his Neighbours, and that privately as well as in his publick Ministry. I once, when I was a Youth, heard him preach and pray, and still remember with what Zeal and Affection he expressed himself. Some that were well acquainted with him have observed, that when he reprov'd any Person for Sin, he would still condemn the very first Motions of the Heart towards it, as well as the Perpetration of the outward Acts. As he was himself no Drinker of strong Drink, so he was a very zealous Reprover of all such as followed after it.

I doubt not but that as a Minister he endeavoured to approve himself unto God and every Man's Conscience. But so sensible was he of his own Insufficiency, for the great Work of the Ministry to which he was called, that he would not ordinarily preach a Sermon till he had sought and obtained some Assistance in his Preparation for it, from the *English* Minister that assisted and directed the *Indians* here in their religious Affairs. I remember, that for this Purpose he generally waited on my Father once a Week. Those who were with this good Man in his last Sickness, can't now remember any of the good Sentences then uttered by him; but they remember plainly in general, that he talked like a good and holy Man, and that he had a firm Assurance of his own Salvation.

E X A M P L E VII.

MITTARK, *the first Christian Indian, and Minister at the Gayhead, on the West End of Martha's Vineyard.*

THE Substance of what I have to report concerning this *Mittark*, whom I here mention and instance as a godly Man, and Minister of *Jesus Christ*, I find ready prepared to my Hand, being penned by my Father, who was well acquainted with him, and had a very high Esteem of him: which Account, tho' for the Substance of it formerly published in Dr. *Mather's* History of *New-England*, yet because proper to be put among the Examples which I'm now writing, shall be here inserted; and it is that which followeth, *viz.*

' *Mittark*, *Sachim* of the *Gayhead*, deceased *January 20th*, 1683. He and his People were all in Heathen-

‘ism till about the Year 1663, at which time it pleas’d him who *worketh all Things after the Counsel of his own Will*, to call him out of *Darkness into his marvellous Light*: and his People being on that account disaffected to him, he left them, and removed to the East End of the Island, where after he had continued about three Years, he returned home again, and set up a Meeting at the said *Gayhead*, he himself dispensing the Word of *God* unto as many as would come to hear him; by which means it pleas’d *God* to bring over all that People to a Profession of Christianity.

‘The Day before his Death I being with him, enquired of him concerning his Hope; and after he had treated some time of the Mutability of an earthly Life, he said, *I have Hope in God, that when my Soul departeth out of this Body, God will send his Messengers to conduct it to himself, to be with Jesus Christ*: And then with great Earnestness he pronounced these Words, *Where that everlasting Glory is. As for my Reasons*, said he, *I my self have had many * Tens of Enemies, against whom I have not sought any Revenge, nor return’d Evil in Thought, Word, or Deed, and also expect the same from God; but*, said he, *I proceed no further, for God is very merciful.*’

Then asking of him of his Willingness to die, he reply’d, *It is now seven Nights since I was taken sick, and I have not yet asked God to give me longer Life in this World. In this World*, said he, *are some Benefits to be enjoy’d, also many Troubles to be endured; but, with respect to the Hope I have in God, I’m willing to die. Here I’m in Pain, there I shall be freed from all Pain, and enjoy that Rest that never endeth.*

Then pointing to his Daughters, he said, *There be three of my Daughters*, (relating how they were disposed of) and you my Daughters, said he, *if you lose your Father, mourn not for your Father, but mourn for your selves and for your Sins; for tho you are unwilling to spare me, and I might be helpful to you if I should live longer in the World, yet to die is better for me.*

* This is according to the Indian Idiom; they say Tens, as we say Scores.

Thus far my Father's Account of *Mittark*: I shall only add this further concerning him, that having made strict Enquiry about him, I can't find but that he was esteemed by all that knew him, as a Person of unblemished Morals, nor have I heard of any that have questioned his being truly pious.

E X A M P L E VIII.

PAUL, *otherwise called MASHQUATTUHKOOIT, who was a Deacon of an Indian Church on Martha's Vineyard, and a Preacher of the Word of God at Sanckekantacket, and died in or about the Year 1688.*

THE Person I speak of was commonly called *Holmes-hole-Paul*, because he generally lived near the Harbour called *Holmes-Hole*.

He was a Person of very good natural Parts; but was in his younger Days too much inclined to strong Drink, and would sometimes drink to Excess: But God having effectually called him by his Grace, and enabled him in a publick and solemn manner to give up himself to him, gave him Strength against that Lust.

And thus becoming a new Creature, he liv'd a new Life, and was look'd on by those that knew him as an exemplary Christian. Some of his Neighbours of good Credit, both *Engliss* and *Indians*, have informed me, that he appeared to them to be a *prudent, honest, and temperate* Man. They say he was diligent in his Business, provided well for his own Family, and was a good Neighbour to them that liv'd by him.

I am well assured, that he worshipped God constantly in his Family, praying both Morning and Evening in it; and that he used to read the Scriptures, and sing Psalms in his House: And likewise diligently instructed his Children and Household, by catechising of them, &c.

Being so understanding and religious a Man, he was chosen to the Office of a *Deacon* by the Church, whereof Mr. *Japheth* was the *Pastor*, and did prudently and faithfully discharge that Trust; and was also called to preach the Word of God at the said *Sanckekantacket*.

He was reckoned a good Preacher by such as were best able to judge of his Abilities; nor did he only preach to the People under his Care and Charge, but did also

use to *catechise* publicly, not the Children only, but such as were grown up also.

He was sick a considerable while before he died, and in the Time of his Illness gave many good Instructions and Exhortations both to his own Family and Visitors; and called often on the Lord for his Mercy, both for himself and them.

About a Week before he dy'd, he fell into so deep a Sleep that none could wake him, for the greatest part of the Day; but at length awaking, he spake many good and comfortable Words to his good Wife, who carefully look'd after him. He exhorted her to *follow hard after God*, live always to him, and continually put her Trust in him; telling her, that if she so did, God would take care of her, and the Children he left with her.

He then also professed a comfortable Hope of Eternal Life thro' Jesus Christ his only Saviour.

Having spoken to this Purpose, he took his leave of his Friends, telling them that his Distemper lay so much in his Head, that he should be no more capable of discoursing with them: and as he said, so it proved, for soon after this he grew delirious, and so remained till he dy'd. But tho his Reason thus fail'd him, yet we hope his Saviour did not forsake him.

E X A M P L E IX.

WILLIAM LAY, *alias* PANUNNUT, at *Nashouokkamuk*, i. e. *Chilmark*, in or about the Year 1690.

HE in whom I here instance is a pious and godly Man, was Son of a noted *Indian* called *Panunnut*, who formerly lived on the East End of *Martha's Vineyard*. This *William* lived while he was a Youth with the worshipful *Thomas Mayhew Esq*; who was Father to the Minister of the same Name, by whose Ministry the *Indians* here were first gospelized; and the Consequence of his living with so good a Man, and one who so earnestly desired and endeavoured the Good of the *Indians*, was, that he was well instructed in the Principles of Religion, and had without doubt many good Counsels and Exhortations given to him.

When he became a Man, he married, and lived many Years on the East End of the Island, where his Fa-
ther

ther lived, and was soon taken notice of as a Person of such Sobriety and Discretion, that he was there called to be a *Magistrate* among his own Countrymen, and that with the Consent and Approbation of the *English* Authority on the Island: Nor was he then looked on as a Man merely *civil*, but was known to be a Worshipper of God in his House; and being a better Singer than most of the *Indians* then were, used to set the Tune of the Psalm in the *Indian* Assembly to which he belonged.

Being so well disposed a Person, when there was an *Indian* Church gathered upon the Island, he soon offered himself to the Communion of that Society of Christians; and being admitted a Member of the same, did, so far as I can, on the strictest Enquiry, understand, live according to the Rules of that Religion which he professed, giving no Offence to any of God's People to the Day of his Death. I can't remember that ever he appeared guilty of any considerable Miscarriage; and the *English* that knew him as well as the *Indians*, will, I suppose, generally give him a very good Character.

After he had lived some time on the East End of the Island, and been a useful Man there, his Wife dying, and he marrying another towards the West End thereof, removed thither, and was still employed in the Office of a *Magistrate*, as he had formerly been; and was moreover frequently called to preach the Word of God to the People of his own Nation, and did, to very good Acceptation, perform that Duty, when he was by Providence called thereto: but the most remarkable Services of his Life were those which as a *Magistrate* were performed by him.

Mr. *Japheth*, to be hereafter mentioned, was the chief *Indian Magistrate* on the Island, until he was called to the pastoral Office on the Death of *John Tackanash*, of whom I have already spoken; but *Japheth* then laying down the Office of a Civil Ruler, this *William Lay* was chosen in his stead, and no *Indian* on this Island ever discharged that Trust with more Fidelity, and to better Advantage than he did. He was certainly in that Office a great Opposer of Sin, and did very much endeavour to be a *Terror to Evil Doers*, and an *Encourager of them that did well*.

He used to open his Courts with solemn Prayer to God, for his Direction in the Affairs to be managed in them;

them; and did, with an agreeable Seriousness and Gravity, attend the Business to be heard and tried in them.

When Persons were conven'd before him for Miscarriages, of which they appeared to be evidently guilty, his Way was first to apply himself to them as a Minister of Religion, or of the Word of God, of which he was a Preacher, and endeavour to convince their Consciences of the Sins of which they were guilty, and bring them to a humble Sense and Confession of their Faults. If he succeeded in this Attempt, he dealt the more tenderly and gently with the Persons offending, according as the Nature of the Thing would allow, which they were dealt withal for; but if they appeared stubborn and obstinate, he would very severely chastise them for their Offences, making them know what *Stripes for the Backs of Fools* do intend.

My Father once telling him, that he feared he was rather too severe in the Punishments he inflicted on his Countrymen, he readily reply'd, that when an *English* Man was whip'd, the Shame of it was commonly at least one half of the Punishment; but the Case being not so with the *Indians*, they ought to have the more in Smart, for that they had no more Shame in them.

Having mentioned his Lenity towards such as could be humbled by his Reproofs, I shall give one Instance thereof which fell under my own Observation.

An *Indian* Servant that run away from his *English* Master, had an *Indian* Officer sent after him to take him up, and bring him before some Authority, to answer for his Fault; but when the Officer found him, he refused to go with him: the Officer being therefore obliged to call in some Persons to his Assistance, they were necessitated to take him by Force, bind him Hand and Foot, and carry him against his Will some Miles to the Place intended, viz. the House of the *Indian* Magistrate of whom I am speaking; and the Master of the said Servant happening to be there present at the Time, desired the said Magistrate to deal with his Servant for the Miscarriages of which he had been guilty.

The Magistrate according to his Desire, took the stubborn Servant to task for his Naughtiness and Rebellion; and having some time expostulated with him for his Wickedness, and laboured to convince his Conscience of his great Sin against God in what he had done, the Servant, instead of justifying himself, burst into Tears, pray-
ed

ed his *Master* and the *Magistrate* to forgive him, and made Promises that he would endeavour to carry himself better for the future; and having so humbled himself was forgiven by both: and being further exhorted to his Duty, was sent about his Business, without having any Punishment at that time inflicted on him.

As the Man I am speaking of ruled well among those over whom he was a *Magistrate*, so he *ruled well in his own House also*: He kept his Children in Subjection with all Gravity, while they dwelt at home with him. He prayed constantly every Evening and Morning in his House, and seldom fail'd of reading a Chapter, and singing a Psalm before he went to Prayer; and all that belonged to the House were obliged to attend soberly on those Exercises.

Tho he was but poor himself, yet it was observed of him, that he had a Heart to contribute freely out of the little which he had, to the Necessities of such as were in more need than himself was.

He always appeared to have a very cordial Affection for the *English*, highly priz'd their Labours among the People of his own Nation, and was ready to take Advice of them on all Occasions, and earnestly desired a Succession of *English* Labourers in the *Indian* Harvest. When my Father dy'd, he earnestly desired me, who was then but a Youth, to study the *Indian* Tongue, and become a Preacher to them, as my Father and Grandfather had been before me: and truly his Importunity was none of the least of the Motives which influenced me to engage in that Work.

About half a Year before he dy'd, hearing that he was dangerously sick, I went to visit him, for which he was very thankful to me; and tho he was then in so weak and low a Condition, that he could say but little, yet what he said was very savoury, and such as did become a godly Person so nigh to Death as he then appeared to be.

I then took my Leave of him, expecting to hear of his Death by the next Intelligence, but was herein mistaken; for Mr. *Japheth* being a little after this sent for to pray with him, God very wonderfully recover'd him: of which Answer of Prayer there has been an Account given in Dr. *Mather's History of New-England*, Book 6. p. 63.

But this Recovery of his being perhaps principally to shew how prevalent with God the Prayers of his People are, he in a little time after fell sick again and died.

In the Time of his last Sickness he behaved himself as he had in the Time of his Health done, *viz.* as a truly godly Man ought to do. He desired his Relations and Visitors not to be much troubled at his Death; for that he had Hopes when he dy'd, thro' the infinite Mercy of God, to enter into Everlasting Rest. He told them, they should labour truly to repent of their Sins, and to be sincere and diligent Seekers of God, and should not be discouraged from so doing by any Difficulties which they might meet withal; and that then he and they might again meet, and see one another with great Joy and Comfort.

As he used to pray with his Family when he was in Health, so he continued to do so in the Time of his Sick-ness, even to the last Evening that he liv'd. When he was so ill that he was not able to sit up, he would still call them together, and put up a Prayer to God for them; but in the last Prayer which he made in the Evening before he dy'd, his Strength and Voice so fail'd, that none but God could hear and understand him.

This godly Man was the Son of a very pious Mother, who was living after he himself was above 60 Years old, tho he was the youngest of four or five Children which she had brought forth and being also the last surviving of them, he took a tender Care of her till she dy'd, but a few Years before him.

E X A M P L E X.

ASSAQUANHUT, *alias* JOHN SHOHKOW, a Ruling Elder, who died at Christian-Town in the Year 1690.

I Know nothing of the Father of this *Assiquanhut*, saving that he was a praying Indian of *Taacame* (*alias* *Tisbury*) called *Nashobkore*. He had in all five or six Sons, whereof this *Assiquanhut* was, if I mistake not, the eldest save one; and of these there were several that were esteem'd godly Men by those that were acquainted with them.

Two others of them may be hereafter mentioned.

But

But at present I shall speak of *Assaquanbut* ; and he was look'd on as so pious and discreet a Man, that on the Death of *Nohnosco*, the first *Ruling Elder* of the Church whereof *John Tackanash* was Pastor, of whom I have before spoken, he was chosen to supply his Place in that Office, and solemnly set apart to that Work, not long after the said *Nohnosco*'s Death, about the Year 1680.

He was a Person of a very blameless Conversation. My Father who was well acquainted with the *Indians*, and their Affairs, about the Time that this Man flourished, had a very good Esteem of him. I cannot learn that he ever brought any Discredit on the Religion which he professed, by any Miscarriage whatsoever. He not only abstained from the excessive Use of strong Drink himself, but was, as I am credibly informed, a sharp Reformer of them that followed after it.

The most credible and discreet among our *Indians* yet living, testify concerning him, that he did very faithfully and prudently discharge the Duties of that Office to which he was separated: and so far as I can learn, such of the *English* as knew him, do give him a good Character.

I am informed by a credible Person, who lived many Years in his House, that he was very constant and serious in his Attendance on the Duties which ought to be performed by every godly Householder, such as praying with his Family, reading the Scriptures, singing of Psalms, and giving good Instructions and pious Exhortations to such as were about him.

He who thus informs me was a Son which his Wife had by another Husband before he married her; who further affirms, that he carried himself like a kind Father to him all the while he lived with him, took care that he might learn to read, and frequently gave good Counsel to him; and that when he lay sick, and nigh to Death, he called him to him, and when he had renewed the Counsels formerly given him, he desired him to take a Father's Care of the little Son which, being now dying, he should leave behind him; desired him in particular to take care that his Son might not fail of being taught to read; also that he would give good Counsel to him when he should see him to need it: all which I think the Man has well and faithfully performed.

Nor was this the only Person that this good Man gave good Counsels and Exhortations to, in the Time of his last Sickness, for he did the same to all in his Family, and such others as came to visit him. He charged all his Friends and Neighbours to *follow hard after God*, told them, that they should not be weary or faint in their Minds, but go on sincerely and diligently to seek the Lord, and then they might expect to receive all needful Good from him.

As to himself he declared, that tho his Sins had been many and great, yet he had Hopes that thro' the Mercy of God, and Merits of his Son Jesus Christ, he should obtain Life eternal: and, being encouraged and influenc'd by such Hopes, he declared his Willingness to die, and go to his God, and continued calling upon him as long as his Ability for it lasted.

Mark the perfect Man, and behold the upright; for the End of that Man is Peace.

E X A M P L E XI.

MICAH SHOHKAN, who died at Christian-Town in the Year 1690.

THis *Micah* was a Brother of that *Assaquanbut* last above-mentioned, and died near about the same time as he did. He was a Lover of strong Drink in the former Part of his Life, and was once charged with the Sin of Fornication, which as he deny'd, so it could never be prov'd against him. After he made a publick Profession of Religion, he appeared to walk more circumspectly than he had formerly done; yet still for some time shewed too much Inclination to drink of those Liquors in which many of our *Indians* have been drowned: However, he did not appear to be any of those who are *holden in the Cords of their own Sins*; for after some Struggles, he appeared victorious over the *Sin which had most easily beset him*, and carried himself so much like a true Christian, that he grew much in the Esteem of the *Indian Church* whereof he was a Member; and so far as I can learn, the *English* that were acquainted with him had also a good Opinion of him.

Being thus look'd on as washed and cleansed from the Sins whereof he had formerly been guilty, the *Indian*

dian Church did, on the Death of *Paul* before-mentioned, separate him to the Office of a *Deacon* in his stead, and thought him well qualified for that Office.

He also frequently preached to the *Indians* on the Island, but especially those in that Town in which he lived and died: and his Labours in this way were very acceptable to his Countrymen.

I am credibly informed, that he was constant and serious in the Performance of the Duties of that Family Religion, wherein all Masters of Families should with their Houses serve the Lord. He not only prayed, but read the Scriptures also in his House. Nor did he neglect frequently to instruct and exhort his Children, and others about him. When he was taken sick of the Fever whereof he dy'd, he gave many good Instructions and Exhortations to his Family and Visitors, and called very earnestly on God to extend his Favour to himself and them.

After he had been sick some Days, he grew better, and appeared likely to recover; but being suddenly informed of the Death of a Neighbour of his, an *Indian* Magistrate, for whom he had a great Respect, he appeared to be much affected with the News, and said, that if it were so then, he did not desire to live any longer, but was willing to die also, and did so accordingly: for his Fever presently returning, he in a few Days left the World with comfortable Hopes of entering into Life, thro' Jesus Christ his only Saviour.

EXAMPLE XII.

DAVID, *otherwise called* WUTTINOMANOMIN, an *Indian* of the Gayhead, and a *Deacon* of the Church whereof Mr. Japheth was the Paytor; who died in the Year 1698.

I Remember that when I was young, this *David* was commonly called the honest Man, as tho he were eminently such; and such I think he was esteemed by all that had any knowledge of him: nor was a mere moral Honesty the best Part of his Character; for Piety toward God, as well as Honesty towards Men, was very conspicuous in him.

Having

Having two such excellent Qualifications, and having a considerable Measure of Wisdom, Prudence, and Courage also, he was sometimes called to the Office of a *Magistrate* among his Countrymen, and behaved himself in that Post as a *just Man, ruling in the Fear of the Lord*.

Having tasted that the Lord is gracious, in that he had in loving Kindness drawn him to himself, he offered himself to the Communion of the Church whereof Mr. *Japheth* was then *Pastor*; but the Day proposed for his Admission being come, and he being grieved and affronted by some ungodly Persons, who would have discouraged him from proceeding in his pious Intentions, he turn'd his back on them, and fled from them, as if they had designed the greatest Mischief against him.

Thus saving himself from that untoward Generation, and not being ashamed of Christ before Men, he professed a good Profession before many Witnesses, and the Church very gladly received him: nor did he ever after this, as I have heard of, either say or do any thing that was a just Ground of Offence, either to his Brethren, or any other Person whatsoever.

As he would not be *drunk with Wine*, or any other strong Drink, so he seem'd to be *fill'd with the Spirit*. He appeared to be a very devout and serious Christian, seem'd evidently to have the Spirit of Prayer, and was, as I am informed, very constant in his Performance of that Duty, calling on God in his own House every Morning and Evening; and sometimes he prayed in publick also, as particularly on Days of fasting, which among our *Indians* are chiefly spent in Prayer, there being but one Sermon preached on them.

And whereas our Saviour tells us, that *of the abundance of the Heart of Man his Mouth speaketh*, it was a considerable Part of this Man's Character, that his Discourses were very heavenly, his *Speech being with Grace, seasoned with Salt*; and therefore good for the use of edifying, and such as might administer Grace unto the Hearers.

In his own Family, as at other Times, so more especially just before Morning and Evening Prayer, he used to give serious Instructions and Exhortations to all that were about him. And when he went to visit any of his Neighbours, as he often did, I am credibly informed, that he would

would not ordinarily take his leave of them, till he had let fall some serious Expressions of a religious Importance among them. And as his Discourses were serious and heavenly, so his Countenance had that Gravity in it, as did become a Soul mightily enriched with the Graces of God's Spirit, and a Man that was much *in the Mount with him*. I think I never saw any Person whose Countenance appeared more serious.

Being thus *filled with the Spirit of God*, he was well qualified for the Office of a *Deacon* to which he was called, and did accordingly very well and faithfully discharge the Trust reposed in him, until by Death he was advanced to a higher Station.

He lay a sick considerable Time before he died, and his Discourses were in that Time such as they used to be when he was in Health, *viz.* very serious, profitable, and comfortable. He then exhorted all that came about him, to the great and important Duties of Religion, and spake very comfortably with respect to his own Interest in the Blessedness of the other World; but what in particular his Expressions then were, there be none now that can remember.

Some of the Persons that tended him in his Sickness, and were with him when he dy'd, have with great Assurance affirm'd, that tho his Brethren on Earth did some of them too much neglect to visit him, yet that then, while one was praying with him, there appeared in the Room where he lay far brighter Attendants, in human Shape, than any which this lower World could have afforded, even such as those Spirits may be thought to be, who are *sent forth to minister for them that shall be Heirs of Salvation*: but whether this Account be true or false I cannot determine, there being but one Witness now living, by whom the Affirmative is asserted; yet I doubt not but that the Man, to whom the Story relateth, *died in the Lord, and was carried by the Angels into Abraham's Bosom*.

EXAMPLE XIII.

JOSHUA MOMATCHEGIN, *who died at Chappaquiddick, in or about the Year 1703.*

WHen this *Joshua* was converted to Christianity I never had any Account ; but so good and prudent a Man he was esteemed to be, when the first *Indian Church* was gathered on *Martha's Vineyard*, in the Year 1670, that he was then chosen a *Ruling Elder* of that Church, and was by Mr. *Eliot* and Mr. *Cotton* set apart to that *Office* ; one *John Nobnosoo* before mentioned, being then chosen and ordained to the same *Office* also. But that Church some time after dividing into two, good *Hiacoomes* and this *Joshua* took the Charge of one of them, viz. that, the Members whereof lived on the Island of *Chappaquiddick*, where there were then a considerable number of very godly People.

But not many Years after this, many of the best of those People dying, and the aged and venerable *Thomas Mayhew Esq;* who lived at *Edgartown* near them, and took much pains for their Good, being also by Death removed from that Work and Labour, which he performed for the People ; good *Hiacoomes* also growing so old, that the Work and Service of his Life very much failed ; and to add one thing more, the Life and Power of Religion being under great Decays among the *English* living near the same Place, it was so among the *Indians* also, insomuch that in a short time there were very few godly Persons left on that little *Island*; and those that still remained there with their aged Pastor, again join'd with the other Church on the main *Island* of the *Vineyard*, which some Years before they were a Part of : and now the *Indians* at the said *Chappaquiddick* were in a miserable State, the *Candlestick* which had been there, being removed out of its Place.

The Place being thus *unchurch'd*, was filled with *Drunkards* instead of the good People, who had before inhabited it ; and these were continually supply'd with the hot Liquors, by which they were debauched, from the *erry Place* from whence the People of that Island had formerly received the good Instructions and Exhortations, which had been a Medium of their Happiness.

In those dark and declining Times, the *Joshua*, of whom I speak, still lived, and that not only a natural Life, but that also which the Just are said to live.

And being such a righteous Man, he was a *Preacher of Righteousness* among a poor sinful People, that needed *such a Preacher*, especially after *John Coomes* the Son of *Hiacoomes* before mentioned, who was formerly a Preacher in that Place, removed to the Main, and left it.

I was acquainted with the Man of whom I now write, having divers times discoursed with him, and also heard him preach and pray very zealously; and I cannot but think by what I observed in him, that he was a truly godly Man, nor have any that knew him, so far as I can understand, different Apprehensions concerning him. All are agreed, that, in the bad Times in which he lived, he had *no Fellowship with the Works of Darkness* daily performed among his Neighbours, but did constantly and faithfully reprove them; and tho there was such a Flood of strong Drink, as drowned most of the People in the Place where he lived, yet he kept wholly free from any Excess in the Use of those Liquors by which his Neighbours were destroyed.

I cannot obtain so particular Account as I desire, how this good Man carried himself in his last Sickness, and at his Death: however, some that were with him do inform me, that he was not at all terrified at the Approach of the *King of Terrors* to him, but was able to say he was willing to die, and go to his heavenly Father.

E X A M P L E XIV.

THOMAS SOCKAKONNIT, an Indian of Nunpang in Edgartown, who died about the Year 1703, being an aged Man.

THIS *Thomas* was, as I'm informed, among some of the first that were converted to Christianity, on the preaching of the Gospel to the *Indians* on this Island; and when an *Indian Church* was here first gathered by Mr. *Eliot* and others, he was thought to be so good a Man, as to be qualified to be one of the first Members of it, and was accordingly one of those who did here first enter into Covenant to serve the Lord in a particular Church State.

His Conversation, after he had thus solemnly entred into Covenant with God, continued to be such as it had been for many Years before, *viz.* very regular and blameless; for so far as I can learn, he never did by any Mifcarriage dishonour God, or give offence to any of his People, from the time of his first imbracing and professing of Christianity, to the day of his Death.

He did indeed sometimes use strong Drink for his Comfort and Refreshment, but I never heard that he did once abuse himself with it in all his Life.

As he stood in Aw that he sinned not, so he carefully performed the positive Duties which he owed either to God or Man. Thus he constantly attended the publick Worship and Ordinances of God in his House, not *neglecting them as the manner of some is.* He was likewise careful to uphold and maintain the Worship of God in his Family, praying constantly every Evening and Morning in it; and did often instruct and exhort his Household, and used also to exhort, admonish, and reprove his Brethren and Neighbours, when the Case called for it.

He was remarkable for his Care and Diligence in providing for those of his own House, kept at home, and minded his Business, taking Counsel of the *Ants* in providing Meat in the *Summer*, to live upon in the *Winter*; nor was he backward to distribute to others out of the Effects of his Labour and Industry, when necessary Occasions called for it.

Being chosen to the Office of a *Deacon*, about the Year 1698, he continued in the faithful Discharge of Duties of that Trust till the end of his Life, about five Years.

Tho this good Man was no *Minister*, or preaching Officer, yet such was his Zeal for the Interest of Religion, that when it happened that there was no Minister to preach in the Place where he lived, he still used his Endeavours to persuade the People to meet together for the Worship of God, and to spend that time in praying, reading, and singing of Psalms, &c. And he himself did on such Occasions frequently pray in the Congregation, and used also with great Seriousness to give good Exhortations to the People, not in such a manner as shewed any Affectation of becoming a Preacher, but in such a way as discovered a Desire to promote the spiritual Good of his Brethren and Neighbours.

With such a Gift and Spirit of Prayer did it please the Holy Ghost to induce him, that he was on that Account frequently desired to pray in publick, by such as preach'd in the Village in which he liv'd, as on Days of Fasting and Prayer, and sometimes on the Lord's-Day also. And I have my self on such Occasions sometimes heard this good Man pray very pertinently and very affectionately.

While he was in Health, he did sometimes express a Desire that he might not be long sick before he dy'd : and as he wished so it happened to him ; for he was ill but three or four Days before his Death, and all that time he was able to sit up, except about half an Hour at last.

From the Beginning of his Sickness he declared his Apprehensions, that the time of his Departure out of this World was at hand, but did not appear to be at all amazed at what was coming on him. He now gave much good Counsel to his Children, and all others that were about him ; especially he exhorted them to be earnest Seekers of God, as he told them he himself was and had long been.

He did not profess to have a full Assurance of Life eternal, but did frequently speak of Jesus Christ as an all-sufficient Saviour, and said, that he believed, that such as were true Disciples and Servants of his should certainly be saved ; and that however it far'd with him as to the eternal Estate of his Soul, he was resolved to continue seeking the Lord as long as his Life lasted.

EXAMPLE XV.

JONATHAN AMOS, who was a Deacon of the Indian Church, whereof Mr. Japheth was the Pastor, and a Preacher of the Word of God to the Indians.

THIS *Jonathan Amos*, whom I here instance in, as a pious and godly Man, was the Son of a good Man called *Amos*, who formerly lived on *Chappaquiddick* ; the said *Amos* being one of the first Christian Indians on that Place, and a Member of the Church whereof *Hiacoomes* was Pastor.

This his Son *Jonathan* was taught to read while he was a Youth, and was also taught his Catechism, and

otherwise religiously educated: but of his Carriage in his younger Days I have heard nothing remarkable.

When he became a Man, he married a Daughter of a Man very much noted for Piety, whose Name was *Michq-foo*, of whom I shall afterward give some Account. The Woman whom *Jonathan* thus took to Wife, was also well instructed in her young Days, and prov'd a very pious Person, and so *a good and meet Help for him*.

After he was married, he with his Wife lived many Years on the Main, (in the Town of *Dartmouth*, if I mistake not) but being grieved to see Religion at so low an Ebb as it then was among the *Indians* in those Parts, and apprehending that the Affairs of *God's House* were somewhat better ordered at *Martha's Vineyard*, where they were not wholly Strangers, having used to make Visits thither once in a Year or two at least; they resolved to remove to that Place, and actually did so, bringing all their Children, which were eight Daughters, along with them.

Being settled in that Place of their Desires, they improved the Advantages which they came thither in pursuit of, join'd themselves to the Church of Christ there, whereof Mr. *Japheth* was the faithful Pastor, and did there enjoy Christ in all his Ordinances, *sitting under his Shadow with great Delight, and his Fruit was sweet unto their Taste*.

Having these Advantages, they did diligently improve them. The publick Worship of God they constantly attended, and appeared very serious and devout in it; and their Conversations appeared to be in all respects well ordered.

But I shall henceforward confine my Discourse in *this Place* to the Man only, purposing to mention the Woman in another. As then he behaved himself well in the *House of God*, so did he no less in *his own*, walking therein as far as could be perceived *with a perfect Heart*. He very constantly and earnestly prayed to God in his Family both Morning and Evening, and at Meals, and did also frequently read the Scriptures to them, and sing Psalms with them, especially on the *Sabbath*, of which he was a strict Observer. He used his Endeavours to bring up his Children in the Knowledge and Fear of God; to this end he used to make useful Observations on the Scriptures when he read them in his Family, and to ex-
hort

hort them to the Duties mentioned in them, and did often at other times instruct and admonish them : and how far God blessed the upright Endeavours of this his Servant, may afterwards be observed.

This our *Jonathan* being so *serious* and *godly* a Man, and one that ruled well in his own House, the Church to which he belonged did, on the Death of the excellent Deacon *David* before mentioned, chuse him into that *Office* in his Room, nor could they have made choice of a fitter Person than he was : this Trust he therefore discharged both with Prudence and Fidelity, omitting nothing which was in his power to do for the Relief of the *Poor of the Flock*, that were committed more especially to his Care. And one way in which he expressed his Care and Concern for these was, that he used when he stood up to receive the Contributions of the Church, to make a grave and serious Speech, tending to excite to a chearful and liberal Contribution for the Relief of *God's Poor*, as he called them ; and would at the same time express his most earnest Desires that God would graciously reward all those that opened their *Hearts* and *Hands* to them.

By thus using the Office of a Deacon well, he purchased to himself a good Degree not of Honour only, but a higher Advancement also in the Church which he so well and faithfully serv'd : For the Church observing how pious and prudent a Man he was, soon thought him fit to be imployed in that more honourable Work of the *Gospel Ministry*, and did accordingly call him to it ; and I wish they had a greater number of so good Men as this was, for Preachers among them. At first he preached only transiently on necessary Occasions ; but he was at length called to preach more constantly at the little Island of *Chappaquiddick*, the Place of his Nativity, and did very faithfully and zealously discharge that Duty.

He was very observable for that Gift and Spirit of Prayer, with which it pleased the *Holy Spirit* of God to endue him. I think I have scarcely ever heard any Man in Prayer plead with God with greater Importunity than he used to do ; and these his *servent Prayers* availed much. He had some remarkable Returns of them.

I shall here mention one Instance, wherein it seem'd to me, that God had a respect to the Prayer of this Servant of his.

There was many Years since an extreme Drought in the Country, and on this Island in particular, insomuch that the Corn and Grass withered and dry'd up for want of Rain, the Cattle suffered for want of Grass, and Men were like to want their necessary Food.

In this Extremity there were Days of Fasting and Prayer observed in many of our Congregations, both *English* and *Indian*, to seek for Relief in this Case that did distress us; but God did not presently send us the Mercy for which we called upon him.

In this Day of Trouble the *Indian* Church, to which this good *Jonathan* belonged, appointed a Fast also, to ask of the Lord Rain in a time wherein it was so much wanted; and there having in the former part of that Day, been a Sermon preached on *Jer. xiv. 22. Are there any of the Vanities of the Gentiles that can cause Rain?* &c. the Afternoon was spent wholly in Prayer, the *Indian* Minister and some principal Brethren of the Church in their several Turns, (as the Custom is in our *Indian* Churches) calling upon God for the Mercies needed, and the rest joyning with them.

Of those who thus prayed on that Occasion the pious *Jonathan* of whom I am speaking, was the last, excepting the Pastor only; in which Prayer of his I could not but observe a more than ordinary Pathos or Fervency. It was remarkably filled with most humble Acknowledgments of Sin and Unworthiness; and the Mercy of God, and the Merits of his Son were most earnestly pleaded, as the only Ground and Foundation on which we might build our Hopes of obtaining an Answer of Peace to our Requests. And in particular I remember there were in that Prayer such Expressions as these, 'O Lord we beseech thee, that thou wouldest not delay over-long to give us a gracious Answer to our Requests: We *Indians* are poor miserable Creatures, and our Faith is exceeding weak; if therefore thou shouldest long delay to answer us, we should be apt to be stumbled and discouraged: we therefore entreat thee to answer us speedily.' This Prayer was scarcely finished before there appeared a Cloud rising, which in a short time came up, and brought a plentiful Shower with it, with which the

Face of the Earth was very much refreshed ; and People could not get home from Meeting before they received this Mercy.

I would not be misunderstood ; I doubt not but many others besides the Person I speak of, received a gracious Answer to their Prayers in that Shower : I only say, that there seem'd therein to be a very remarkable Answer given to that Prayer in particular, a part whereof has been now related.

I was well acquainted with the Person of whom I now write, and cannot but look upon him as a truly godly Man, and I think he was thought so to be by all that knew him. He seemed to love the Lord and hate Evil, in his Discourses, Countenance and Behaviour. He appeared grave and serious, and in the general Course of his Life, he appeared to be *without Spot and blameless*.

But as good a Man as this *Jonathan* was, that he might not be too much exalted, but might know what was in his Heart, and that others might not think too highly of him, it pleased God to permit him to fall very shamefully.

When he was in the greatest Esteem among God's People, there began to be some Reflections cast on him, as if he appeared too much to thirst after those Liquors which the Generality of his Countrymen have an insatiable Appetite after ; but while his Christian Friends and Brethren could scarcely believe such a Report of him, they were on a sudden convinced, that he had been deeply guilty of the Sin of *Drunkenness* : nor was there any need to produce any Witnesses to prove this Crime against him, tho' perhaps he might have concealed his Fault if he had attempted it. But the Thoughts of his Sin herein so deeply wounded him, that he voluntarily took the Shame of it on him, and deeply humbled himself before the whole Church and Congregation on the account of it ; nor did he ever, that I could hear of, return again to this Folly, but carried himself so circumspectly as wholly to recover that Esteem which the People of God had before had for him.

This good Man lay long sick before he dy'd ; during all which time he did behave himself as became a true Servant of God, and an Heir of his Kingdom. His Discourses when I visited him were always serious and heavenly, and I was informed they were so at other times

also. He confessed himself to be a Sinner, and utterly unworthy of God's Mercy; and yet declared, that he had Hopes of attaining eternal Mercy thro' Jesus Christ our only Saviour. He expressed himself willing to die whenever it should please God to call him out of this World, and said he had rather die before his Children, than undergo the Grief of parting with them while he lived. He told them, 'that tho he was going from them, yet ' the same God was the Preserver of both him and them; ' and if they did sincerely seek, and serve his and *their* ' God, they should come together again, and live in the ' same Place for ever.'

He exhorted them to believe in Jesus Christ, and lay hold of the Mercy of God in and thro' him. He also told them, 'that God was exceeding merciful, and would ' extend his Favour to all such as would come to him for ' it; and that he was the only Refuge which they could ' betake themselves to, and be safe.'

The last Words which he was heard to say were, *I trust in my Lord, that he will give to me a better Life than this present Life is.* After this, being unable to speak, he was observed divers times to lift up his Eyes and Hands towards Heaven.

He dy'd in the Year 1706.

EXAMPLE XVI.

STEPHEN TACKAMASUN, *an Indian Minister, who died in Chilmark, in the Year 1708.*

THIS Stephen was Son to an *Indian* of the main Land, called *Wuttattakkomasun*.

I am informed that he lived regularly while he was a young Man; but however he carried himself then, he appeared afterwards to live soberly, righteously, and godly in the World.

About so long ago as the Year 1690 he join'd himself as a Member in full Communion to the Church of Christ. Nor did he ever after this, that I can hear of, by any Immoralities in his Life, give Offence to God's People.

He did indeed some Years after he had been a Member of the Church to which he first join'd, become an *Antipedobaptist*, and was re-baptized, in which I doubt
not

not but that he was in an Error: however, he appeared to me to be so serious a Man, that I cannot but judge, that he acted according to the Dictates of his Conscience in what he did, and not out of any such base and sordid Ends, as those may be justly thought to do who go over to People of other Persuasions, when they are brought under Church-dealing for their vile Immoralities, which several of this good Man's Profession have, to my knowledge, here done.

He was chosen by the Church to which he belonged, to be their Pastor; and if the rest of the Officers of that Church had been qualified as he was, the other Churches here might have very comfortably held Communion with them in special Ordinances.

He was not apt to judge and censure others who were of a different Persuasion from him, but carried himself very Christian-like towards them, willingly holding Communion with them in those things wherein he and they were agreed.

I had frequently Conversation with him while he was in Health, and did also sometimes visit him in the time of that long Sickness whereof he dy'd; and never from first to last saw any thing by him, that made me any ways suspect the Integrity of his Heart, but did ever think him to be a godly and discreet Man.

The last time I went to see him, he professed his good Opinion of those People and Churches from whom he differed in his Apprehensions about the Subjects and Mode of Baptism, and blamed some of his Brethren for being too uncharitable and censorious towards them; and he on other Subjects discoursed like a good Christian. He expressed much Grief at the sinful Miscarriages of some of those in the same Church with him, whose Conversation was blame-worthy.

As he lived the Life of a righteous Man, so he dy'd the Death of such a one, and his last End was like his. He before he dy'd gave many good Instructions and Exhortations to his Relations and Visitors, endeavouring to quicken and excite them to the great Duties of Religion in the Word of God required of them, and charged them continually to put their Trust in God, for all the Mercies which they did or might stand in need of.

He confessed himself unworthy of God's Mercy, and yet declared his Hopes of obtaining it, thro' the Merits of

of his only Saviour Jesus Christ. He seemed not to be at all terrified at the Approaches of Death towards him, of which he was very sensible, but appeared to enjoy that Peace in his Soul which passeth Understanding. He spake much of the Vanity of this World, and all things in it, and spake of Heaven as a Place infinitely more desirable than this. He called God his heavenly Father, and as such a Father called frequently on him in the last Hours of his Life, and professed a stedfast Hope that he should go to him, and be for ever happy in the Enjoyment of him.

He was observed to look up as stedfastly thro' the Chimney of his Wiggwam towards Heaven, when he was dying, as tho he had, like another *Stephen*, seen the Heavens open'd, and had such a View of the Glory of them as he had; but I rather think, that the Sight which he by Faith had of *him that is invisible*, might cause him thus to look towards the Place whither he was going.

E X A M P L E XVII.

MR. JAPHETH HANNIT, *the third Pastor of the Indian Church on Martha's Vineyard, who died July 29, 1712.*

Japheth Hannit was born in or about the Year 1638, in the Place now called *Chilmark*, on *Martha's Vineyard*. His Father was an *Indian* of prime Quality there, named *Pamchannit*; which Name being contracted into *Hannit* only, by leaving out the two first Syllables of it, became afterward the Sirname of his Son *Japheth*, and others of his Offspring: a thing very common among our *Indians*.

This *Pamchannit* and his Wife having buried their first five Children successively, every one of them within ten Days of their Birth, notwithstanding all their Use of the *Pawwaws* and Medicines to preserve them, had a sixth (a Son) born to them, the same whom I am here speaking of, a few Years before the *English* first settled on the said *Vineyard*.

The Mother being then greatly distressed with fear that she should lose this Child as she had done the former, and utterly despairing of any Help from such Means as had been formerly try'd without any Success, as soon

as she was able, which was within ten Days after his Birth, she with a sorrowful Heart took him up and went out into the Field, that she might there weep out her Sorrow. But while she was there musing on the Insufficiency of human Help, she found it powerfully suggested to her Mind, that there is one *Almighty God* who is to be prayed to; that *this God* hath created all things that we see; and that the *God* who had given Being to herself and all other People, and had given her Child to her, was able to preserve and continue his Life.

On this she resolved that she would seek to God for that Mercy, and did accordingly; the Issue was that her Child lived, and her Faith (such as it was) in him who had thus answered her Prayer, was wonderfully strengthened; and the Consideration of *God's Goodness* herein manifested to her, caused her to dedicate this Son of hers to the Service of that God who had thus preserved his Life: Of her doing of which she early informed him, and did, as far as as she could, educate him accordingly. But this she did yet more vigorously, and to better Purpose prosecute, when a few Years after she was by the preaching of the Gospel, instructed in the way of Salvation by a Redeemer, and by the Grace of God enabled truly to believe in *Jesus Christ* our only Saviour.

Japheth's Father being also about this time converted, and so becoming a serious and godly Man, this his Son had the Advantage of a Christian Education, while he was but a Child, not only living in a Family where *God* was daily worshipped, but was himself taught to call on the Name of that God to whose Service he had been devoted: and when there was a School set up for the *Indians* on the Island in the Year 1651, his Father sent him to it, and he then learned to read both in the *English* and *Indian* Tongue, and also to write a very legible Hand, and was then also well instructed in his Catechism.

How he behaved himself while he was a Youth, I have no particular Account; however I never understood that he was viciously inclined.

After he was grown up, he marry'd a Daughter of a very godly Man, named *Kecstumin*, whom I shall afterwards mention; and she prov'd a very pious Person, and did him *Good and not Evil all the Days of her Life*.

When

When the first *Indian Church* was here gathered in the Year 1670, our *Japheth* was, as he himself told me, in a most distressed Condition for not being of the number of them who first confederated to walk together as a Church of Christ, according to the Order of the Gospel: he on the *one hand* greatly lamented his not being of that happy number, as he esteemed them; and on the *other*, at the same time fear'd to offer himself to the Society of God's People, lest he should be unqualified for the Privileges to which they were admitted.

But tho' *Japheth* could not at this time enter into a solemn Covenant to serve the Lord, in an Attendance on all the Duties incumbent on particular Churches; yet it was not long after this, before he made a publick Profession of Repentance towards God, and Faith towards our Lord *Jesus Christ*, and join'd as a Member in full Communion to the Church which he before long'd to be one of: in which Relation he from time to time behaved himself as became a good Christian.

He was not after this presently called to the Work of the Ministry, but was for a considerable time employed in Offices civil and military, being first made a *Captain* over a Company of his own *Nation*, and also a *Magistrate* among them; in both which Places of Trust he behaved himself well, and to the Acceptation of both the *English* and *Indians*: and in the time of that War betwixt them, which began in the Year 1675, and was commonly call'd *Philip's War*, good *Japheth* was very serviceable to both those of his *own Nation* and *ours* on this Island: for being firmly set, if possible, to maintain and preserve Peace betwixt the *English* and *Indians* here; and, being an *Indian Captain*, as has been already said, he was employed by the *English* to observe and report how things went among the *Indians*: and to his Faithfulness in the Discharge of this Trust, I conceive that the Preservation of the Peace of our Island was very much owing, when the People on the Main were all in *War* and *Blood*.

Japheth's Fidelity to the *English* in this Affair gained him a high Esteem, and kind Treatment among them, he being generally look'd on as a godly and discreet Man by them; and being well accounted of among the *Indians* also, they not long after this called him to the Work of the Ministry among them. His Office of a Captain he now laid down, but that of a Magistrate he still sustain'd

for some Years after he began to preach, none else being thought so fit for that Trust. The Place he preached at was that wherein he liv'd and dy'd, being join'd in that Work with his Uncle *Janaaronit*, before mentioned in Example the fifth.

Being called to the Work of the Ministry, he was very faithful and diligent in it, and was esteemed the best qualified of any *Indian* on the Island not yet in the Pastoral Office. He was therefore by *John Tackanash* Pastor of the *Indian* Church here, in the time of his last Sickness, nominated as a fit Person to succeed him in the Office which he then expected a Discharge from ; and the said *Tackanash* dying in *January* 1683-4, and being interred on the 23^d of the same Month, the pious *Japheth*, who much lamented his Death, made a grave Speech at his Funeral, some of the Heads whereof being by my Father, who heard part of it, preserved in Writing, and now before me, I shall here insert them, and they are as followeth.

‘ We ought, *said he*, to be very thankful to God for
 ‘ sending the Gospel to us, who were in utter Blindness
 ‘ and Ignorance, both we and our Fathers. Our Fathers
 ‘ Fathers, and their Fathers, and we, were at that time
 ‘ utterly without any means whereby we might attain the
 ‘ Knowledge of the only true God. That People also which
 ‘ knew the Ways of God, were some thousands of Miles
 ‘ distant from us ; some of whom, by reason of Difference
 ‘ among themselves about their Way, removed into this
 ‘ Land ; but it was God that sent them, that they might
 ‘ bring the Gospel to us. Therefore, I say, we have great
 ‘ reason to be thankful to God ; and we have reason to be
 ‘ thankful to them also, for that they brought the Gospel
 ‘ to us : but most especially we ought to thank God for
 ‘ this, for tho they taught us, it was God that sent
 ‘ them, and made choice of them for this Work, of instructing us in the Ways of the Lord.

‘ Before we knew God, when any Man dy'd, we said
 ‘ the Man is *dead* ; neither thought we any thing further,
 ‘ but said he is *dead*, and mourned for him, and buried
 ‘ him : but now it is far otherwise ; for now this good
 ‘ Man being dead, we have Hope towards God concerning him, believing that God hath received him into
 ‘ everlasting Rest.

‘ Now

‘ Now therefore we ought to improve the Benefit which we have by the Gospel. And first, such of us as had like not to have received this Kindness, I mean such of us as were grown up when the Gospel came to us, so that it only found us in being, such are strongly obliged to improve the same, since they scarcely received it, or were in danger not to have enjoyed it.

‘ Secondly, There are others of us that have been born under the Gospel ; and we that were so, ought duly to improve the same, inasmuch as we have received so wonderful a Benefit.

‘ And now tho this Man that went before us, leading us in the Way of God according to the Gospel, be deceased, and helps us no more, yet his Doctrine remaineth still for us to improve ; nor ought we to forget him, but should remember him by his Wife and Children, whom he hath left among us.’

Thus far *Japheth's* Speech, which savoureth of the Piety of the Man by whom it was uttered.

Good *John Tackanash* being thus laid in his Grave, Mr. *Japheth* was the next *Spring* called to succeed him in the same Place and Office ; and in the Fulfilment of the Ministry thus committed to him, he continued about 28 Years, viz. till the Year 1712. He was faithful and diligent in the Work of God, unto which he was called, preaching the Word in season and out of season, reproving, rebuking, and exhorting, with all Long-suffering and Doctrine, and used frequently to catechise the Children of his Flock in publick.

He maintained a good Discipline in the Church over which the Holy Ghost had made him Overseer, knew how to have *Compassion* on those whose Case called for it, and how to *save others with Fear*. In difficult Cases that occurred, he was careful to take the best Advice he could get. He was not at all inclined to *lord it over his Flock*, but willing in Meekness to instruct them. And when there was danger of Discord among his Brethren, he would not side with any Party of them, but would in such Case make most winning and obliging Speeches to them all, tending to accommodate the Matters about which they were ready to fall out ; and so wonderful an Ability had he this way, that he seldom failed of the End he aimed at.

He frequently visited the Families under his Care and Charge, especially when they were under Affliction by Sicknefs, or otherwise; and in the Visits, he made them, he usually entertained them with serious and profitable Discourses, and I have heard him tell how very advantageous that kind of Visits had proved to some of his People.

He very often performed the Work of an Evangelist, in carrying of the Gospel into other Places, and endeavouring to promote the Kingdom of Christ in those of his own Nation; and God gave considerable Success to his Endeavours to do Good in this Way.

Tho his Sermons were not very accurate, yet were they very serious, and had a great deal of good Matter in them, and he seem'd to me to do best when he did not try to oblige himself to any strict Method in them.

In Prayer he was very fervent, frequently praying with much Enlargement and Affection. On Sacrament Days I have more especially observed that he has done so; and God did sometimes shew a gracious regard to the Petitions by this his Servant put up to him. One Instance whereof has been formerly published in Dr. Mather's History of New-England, Book VI. pag. 63. But in nothing was he this way more highly favoured than in God's helping of him against a Temptation, with which for some time conflicting, and crying earnestly to God for Deliverance from it, he obtained the Mercy he sought to him for.

He was fully resolved that he and his House should serve the Lord; with them therefore he constantly prayed, and frequently sang Praises to God: he also read the Holy Scriptures in his House, and often gave serious Exhortations to all that were about him.

He was much given to Hospitality: for being frequently visited, both by Neighbours and Strangers, they were always kindly and generously entertained in his House with the best he had, or could readily procure.

He well understood, and steadily adhered to the Truths of our holy Religion in which he had been instructed, and would not be driven about by every Wind of Doctrine.

One Instance of his Stability in the Truth, I think it may not be amiss here to give my Reader: A godly Englishman, who had formerly been a School-master to the Indians here, and had taught *Japheth* and many others

to read and write, and had also learned them their Catechisms, and instructed them in the Principles of Religion, having unhappily imbibed the Errors of the *Antijedebaptists*, thought himself obliged to endeavour to bring Mr. *Japheth* over to his Persuasion: To this End he therefore visited him at his House, took much Pains to convince him that theirs was the right Way, and that ours of baptizing Infants, and sprinkling in Baptism, was very wrong: But none of the Arguments used by the Man, could convince *Japheth* of what they were brought to prove; at length being just about to go away, *Japheth* told him he would only say one thing more to him before he went.

‘ You know, Sir, *said he*, that we *Indians* were all in
 ‘ Darkn^es and Ignorance before the *English* came among
 ‘ us, and instructed us, and that your self are one of those
 ‘ *English* Men by whom we have been taught and illu-
 ‘ minated. You taught us to read, and instructed us in
 ‘ the Doctrines of the Christian Religion, which we now
 ‘ believe, and endeavour to conform our Practices to. And
 ‘ when, Sir, you thus instructed us, you told us, that it
 ‘ may be there would shortly false Teachers come among
 ‘ us, and endeavour to pervert us, or lead us off from
 ‘ our Belief of the things wherein we had been instruct-
 ‘ ed; but you then advised us to take heed to our selves,
 ‘ and beware that we were not turned aside by such
 ‘ Teachers, so as to fall into the Errors into which they
 ‘ would lead us. And now, Sir, I find your Prediction true;
 ‘ for you your self are become one of these Teachers you
 ‘ cautioned us against: I am therefore fully resolved to
 ‘ take your good Counsel, and not believe you, but will
 ‘ continue stedfast in the Truths wherein you formerly in-
 ‘ structed me.’ This Speech of *Japheth*’s put an End
 to the Disputation.

As for *Japheth*’s Morals, he was generally and justly esteemed, as well by the *English* as *Indians*, a Person of a good Conversation: nor did he discover any such Infir- mity in his Life, or Deportment in the World, as was in- consistent with such an Esteem; or which thro’ Prayer, and the Supply of the Spirit of Jesus Christ, he did not ob- tain a compleat Victory over, being only privately admo- nished of a Failure, which some began to be offended at.

As he was generally by the *English* esteemed a truly godly Man, so being a Person of a very genteel and obli-
 ging

ging Conversation, and one who went clean and neat in his Apparel, he was every where courteously received and entertained by them, the best Gentleman on the Island not scrupling to invite him to sit at their Tables with them; and speaking *English* considerably well, Strangers that came to the Place took Delight in conversing with him. And once a Master of a Vessel discoursing with him, on the Morrow after the *Sabbath*, facetiously asking him, whether he prayed for him yesterday or not? *Japheth* readily reply'd, *Sir, I prayed for all God's People, and if you be one of them, I consequently prayed for you.*

Persons have sometimes had Premonitions of their own Death, and something of this Nature our *Japheth* did experience; as he did in the time of his last Sickness declare, together with the Influence the same had on his Life; an Account of which, with some of his dying Speeches, &c. his honest Son in law, *Job Soomannah*, who was frequently with him in his Sickness, having written in *Indian*, communicated to me soon after *Japheth's* Death: An Extract of which Account I shall here in *English* insert, and it is as followeth.

‘ He said, that about a Year before he was taken sick, he went out of his House, and walked alone in the Woods, and there it was by God revealed to him, that he had but a little time to live in this World; and that being thereupon much concerned in his Mind, he did immediately set himself on doing all that he could to prepare for his approaching End, as taking it for a Truth that his End was now very near, and looking Day and Night for it: but he said, he still disliked himself, or reckoned that he came short.

‘ Thus it was with him till *April* the 2d, 1712, which being a Day of Thanksgiving, he went and preached thereon; but as with his Wife he returned home in the Evening, before they had gotten to their House he felt a Pain in his Side, and was never able after this to go to God's House of Prayer, his Sickness gradually encreasing on him from that time forward.

‘ And having been sick about ten Weeks, he sent for the Brethren of the Church, and said to them as followeth, *viz. That it did often distress him in his Heart; and cause him to weep, when he saw the miserable Estate of all the People by reason of their Sins; but*

‘ especially how unapt the generality of the Church were to the Duties incumbent on them, and how often they did fall by reason of one kind of Infirmary or another, to which they were subject, tho he had very often instructed them in their Duty.

‘ I have, said he, often wished for your sakes, that you might still enjoy me; but now I am willing to die: however, as to this, let the Will of God be done. But do you go on to pray to God, and worship him both stedfastly and fervently.

‘ To his own Family, and such others as attended on him, he afterwards, not long before his Death, said, Be not feeble in your Minds, I’m hitherto stedfastly resolved that I will love the Lord my God. I shall, said he, now quickly go my last Journey, as others have done before me. Now I shall quickly set out. Thus it has been wont to be, when a Thing has here no further Use to be made of it. But Oh, what sweet Melody is there now in Heaven! To his Son in law, the Writer hereof, he then said, My Son, be thou of good Courage, and fail not to lay hold of the heavenly Salvation, for the sake of the things of this World. But as for me, said he, I need to have my Mind further strengthened, and encouraged; for I think I shall now quickly leave you.

‘ The 28th of July 1712, was the last Day he lived in the World; for the Night following it, a little after Midnight, having desired those that were with him to praise God, by singing the 13th Psalm, and then by Prayer to commit both him and themselves to God, his Breath failed, and he resigned up his Spirit to God who gave it.

Thus far *Job Soomannab*’s Memoirs of his good Father in law.

As I was well acquainted with *Zapheth* in his Life, so I frequently visited him in the time of his last Sickness; and on the whole of my Acquaintance with him, I cannot but think, that he was a very serious and godly Man, and a Man of great Moderation and Prudence. His Discourse in the time of his last Sickness, when I was with him, was very pious and favourable. He then expressed a humble Sense of the Sin of his Nature and Life, and yet his Hopes of eternal Salvation thro’ the infinite Mercy of God, and Merits of his Son Jesus Christ. He then also expressed a Readiness and Willingness to resign him-

himself and all that he had into the Hands of God, his faithful Creator, and merciful Redeemer. I remember also that he told me, that God had in the latter Part of his Life given him a more effectual Sense of the Evil of Sin, than formerly he had had ; and that he had also enabled him with more Vigilance and Industry, to endeavour the Mortification of the Corruptions of his Heart.

Among other *Evidences* of the *real Piety* of this good Man, the Grief of his Heart for the Sins of his Countrymen, especially those who had been under his own Care and Charge, together with his Care and Concern for their Reformation, may justly be reckoned as *one* ; for besides what of this Nature was discovered by him, in what is above-said, he a few Days before his Death, with his feeble and dying Hand wrote an affectionate Address to the People of his own Charge, which he desired might be communicated to them : which Writing of his being now by me, I shall render into *English*, and here insert, and with that conclude my Account of the Person that penned it. It is then as followeth :

‘ Is it not a most desirable thing for Persons in this Life certainly to know, that they shall go to Heaven when they leave this World ?

‘ Therefore now take heed, and consider well what you do, and do not cast away such Hopes as these for nothing, nor for a little of the Pleasure of this World : for it is certain, that your carnal and worldly Actions can’t give you Rest. Moreover, by these you do bring all sorts of Misery on your selves ; yea, and not only so, but you do thereby trouble others also, so long as you remain unconverted.

‘ Thus you trouble such as are Magistrates to rule and govern you, and by their penal Laws to punish you.

‘ Next, you trouble such as are *Pastors* or *Ministers*, while you hate to hear, believe, and practise their Doctrine. While your Sin and Misery is great, their Trouble and Sorrow is so too here in this World.

‘ You do also trouble the common People by your Sins, by bringing on them various Sickneses and pestilential Diseases, and all other divine Chastisements.

‘ You do also hereby hinder and disturb the holy Peace of God’s praying People among the Churches, and make those ashamed that are religious ; and you who are still ungodly laugh at it.

' Alas ! Oh Lord, how very heavy is my Grief on the account hereof? seeing we now hear the Gospel preached to us, and have the Light of God's Word shining on us, and he in Peace giveth his *Sabbaths* to us.

' God is constantly calling of us to Repentance, and has often repeated his Chastisements on us, by grievous Sickneses; but, this notwithstanding, how full of Wickedness has he seen all our Towns? for both Men and Women, young Men and Maids, do all delight in Sin, and do things therein greatly grievous.

' People should all of them now forsake their Sins, and turn to God; and they should come to their Ministers, and make penitential Confessions of their Transgressions to them, and entreat them to pray to God for them: then would God forgive their Iniquities, and teach them to do that which is right all the Days of their Lives.

' Then also would God teach them to know Jesus Christ, and believe in him: and then they should receive Remission of all their Sins, and should be caused to walk according to the Word of God to the End of their Lives. Whoso heareth this, Oh let it put him on Consideration! These are my last Words to you. Now fare you all well. *Amen.*

E X A M P L E XVIII.

STEPHEN SHONKAU, a Preacher of the Word of God, who died in the Year 1713.

THe Stephen of whom I speak, was Son of *Nasboko*, an Indian of *Takame* [now called *Tisbury*] and a Brother of that *Assiquibut* and *Micah*, before mentioned.

He lived some Years while he was young in a pious *English* Family, wherein God was constantly worshipped: and when he became himself Master of a Family, he followed the good Example that had been set him, praying constantly in his House, and frequently reading the Scriptures in it. He also, as I am credibly informed, frequently instructed and exhorted his Children, and so endeavoured to bring them up in the Nurture and Admonition of the Lord.

In his natural Parts he did not excel; yet being looked on as a serious and godly Man, and as having a competent Measure of Prudence and Discretion, he was imployed as a Preacher of the Word of God, to a few Families that lived in a Place something remote from the rest of the *Indians*, in the said *Tisbury*, and used his faithful Endeavours to promote the Interest of Religion in that little Village for many Years together, according to the Measure of Grace that he had received. I was well acquainted with him for more than three times seven Years, and always looked on him as a Man that *feared God and eschewed Evil*. I have sometimes heard him preach and pray very piously, and have often heard him discourse discreetly and sensibly of the things of God and his Kingdom: and tho he might sometimes discover something of *Weakness* in his Discourses, yet I cannot think that any will say, that they ever knew him shew any *Wickedness* in them.

His Conversation was, so far as I can learn, always such as did *become the Gospel*. I never heard that he was addicted to any Vice whatsoever, in all the time that I was acquainted with him, and with the Affairs of the Church to which he belonged; nor do I remember that he ever gave any Offence to his Brethren, or any other.

Tho he had two pious Women, one after another, for his Wives, who encouraged him in the Ways of Religion, wherein he was engaged, and were great Comforts to him; yet, as he was not *without those Chastisements, which they who suffer not are Bastards and not Sons*, God gave him Grace to behave himself well under his afflictive Providences. No less than three of his Children were taken away by sudden and violent Deaths, and he gave Honour to God under those sore Trials.

As some of his Children dy'd sudden and violent Deaths, so he himself did, being drowned, as shall presently be declared; however, it seems that he was not without some Apprehensions, that the time of his Departure was at hand for some time before his Death. His Widow, whom I judge worthy of Credit, does inform, that some time before he dy'd he told her, that he thought he should before it was long die and leave her; and that, if it did fall out as he thought it would, he

would not have her discouraged, but continue to pray earnestly to God, and put her Trust in him: and, by the way, I think she followed his Advice in it.

As he foretold, so it came to pass, for about the 5th or 6th of *October* 1713, he with his Wife and two of her near Relations, *viz.* a young Woman and a Boy, essaying in a windy time to pass over a Pond, a little way in a small Canoo, which his Wife was unwilling to venture her self in, till he had shoven some Dislike at her being so fearful as she appeared then to be, the Canoo overset by the way, and his Wife and the other Woman, who could neither of them swim, got hold of it, and so got alive to the Shore: but our poor *Stephen* endeavoured so long to save the Boy whom he saw drowning, that at length he was not able to save himself, but sunk down and *died with the Youth*, which he would have had to live with him.

E X A M P L E XIX.

ELISHA PAAONUT, an Indian Minister, who died in the Year 1714.

THis *Elisha* was Son to an *Indian* living on the West End of *Martha's Vineyard*, called by the *Indians* *Paaonut*; concerning whom it is said, that lying sick and nigh to Death so long ago, as before he and the rest of *Indians* where he lived, had been instructed in the Doctrines and Precepts of the Gospel, he called his Children and other Relations, and spake thus to them before he dy'd, 'If any fight against you, do not strive or fight with them. If any speak Evil of you, do not speak Evil of them. If any do Evil to you, do not Evil to them again. If you observe these things, you shall arrive at the good Place or Country that we hear of, above in Heaven.' Note here, that these *Indians* had heard a Rumour of that Life and Immortality which is brought to Light by the Gospel, tho they were not yet instructed in the Doctrines of Life contained therein.

Thus of *Elisha's* Father, whom leaving, I shall now come to what is more certain concerning *Elisha* himself, giving a brief Account of him.

He was in his younger Days a Lover of strong Drink, and would sometimes drink to Excess of it; however, when

when the Gospel was preached at the *Gayhead* where he lived, by that good *Mittark* who has been already mentioned, he hearkened to the good Tidings published in that Place, and became a serious Professor of the true Religion so made known to him; and some Years after became an Assistant to the said *Mittark*, in preaching the Gospel to his Countrymen there; but after *Mittark's* Death in the Year 1683, he did more fully devote himself to the Work of the Ministry in the said Place.

In this Work he was employed when I first became acquainted with him, about as long ago as the Year 1695, and I then thought him to be a serious and good Man: yet he still, and for some time after this, discovered so much of an Inclination to strong Drink, as gave some Scandal to such as had otherwise a good Esteem of him; but his Fault herein not being for some time reformed, it pleased God at length to leave him once to fall into gross Drunkenness; for which Offence he was brought into publick Church-Dealings, and now appearing to be much awakened, and very deeply affected with a Sense of his Sin in that Miscarriage, humbling himself very greatly before God and his People, and promising, by the Help of Grace, to keep himself from that Iniquity for the future, so far as did appear, he was as good as his Word herein; for he no more, that ever I could hear of, to his dying Day did in any degree return again to that Folly, but lived for many Years after a very blameless Life, in the good Esteem of all that were acquainted with him.

I have often heard him discourse very seriously, and heard him preach and pray very understandingly and affectionately.

He seemed to be the best acquainted with the Scriptures of any *Indian* that ever I met withal, could most readily turn to almost any Text that one could mention to him, if a Word or two of it were but named. He used no Notes in preaching, nor did he seem to need any. When he began his Sermons, he used to give a fair Account of the Coherence of the Place from whence his Text was taken: and tho he never aimed at making any accurate Distribution of the things he discoursed on, yet he used to illustrate the Observations which he raised
from

from his Text, by other Places of Scripture pertinently alledged.

I have been informed, that he spent much time in reading and study, and by what I have observed in him, I can easily believe that he did so. Another *Indian* Preacher, who was a great Lover of the World, and proved a vile Apostate, would sometimes reflect on him as a slothful Man, and attribute his Poverty thereto: but others thought that his Care to approve himself to God, in a Discharge of the Duties of his Ministry, was that which hindered his pursuing the things of this World as some others did; but besides this, he was so lame in one of his Legs, that he was in some degree disabled from bodily Labour thereby.

As his Piety appeared in a faithful Discharge of the Duties of his publick Ministry, so it did likewise in his serious and constant Attendance on the Duties of that Family Religion, wherein all Masters of Families should resolve that they and their *Houses will serve the Lord*: from this therefore he would not suffer any Thing or Business to divert him; and the Prayers Morning and Evening made in his House, were ordinarily attended with the reading of the Scriptures, and frequently with serious Exhortations to such as he had under his Care and Charge. I am also informed, that he frequently visited other Families in the Place where he lived, and gave much good Counsel to them.

He was sick a considerable while before he died, during which time he prayed much to God, for his Mercy to be extended both to himself and others, and gave a great deal of good Counsel to his Children, and such as came to visit him.

A little before his Death he complained sadly of Molestation from evil Spirits, yea affirmed they appeared in human Shape to him, to trouble and disquiet him. He then, tho there were no Signs of a Delirium on him, thus expressed himself to those that were with him. ' Thus it seems it is wont to be when Persons are drawing
' nigh to Death, the Devils do then make an Assault on
' them; they now continually come in so, that the House
' is filled with them, and they bring things and offer to
' me, but I do refuse to receive them, and do drive them
' away, and they quickly go out of the House again. I
' know but one of them, and that is ——— he is a
' mong

'mong the Devils.' The Person whom he named was a Professor of Religion, who in a little time after became such an Apostate, that one would be ready to fear, that what was said of him had too much of Truth in it; but I shall not mention his Name.

That there was something of the Malignity of *Satan* against the good Man of whom I speak, appearing in what I have thus related, I make no question; but further I shall not attempt to make any Judgment of the Matter, but shall leave it to others to think what they please of it.

After this, just before he dy'd, seeing his Children weeping by him, he said to them, *Weep not for me, I do not think I am going to the Place of Torment, but do believe that I am going to leave all my Pain and Trouble here, and to enter into everlasting Happiness.*

E X A M P L E XX.

ISAAC OMPANY, a Ruling-Elder, of the Indian Church on Martha's Vineyard, and a Preacher of the Word of God to the Indians on that Island.

THE Father of this *Isaac*, whose Name was *Noquitompany*, was a Man professing Godliness, and esteem'd by those that knew him as a pious and good Man.

But how good soever he was, his Son *Isaac* was in his younger Days sometimes guilty of the Sin of Drunkenness: but, so far as I can learn, he was on other accounts a very honest and just Man, and so generally looked on by his Neighbours, both *Indians* and *English*.

But there are yet *better things* to be spoken of this our *Isaac*, and things that do accompany Salvation; for God having chosen him to Life eternal, was pleased, when he was, as I think, about forty Years old, effectually to call him, convincing him of his Sin and Misery by Nature, and enabling him to betake himself to *Jesus Christ* for Deliverance and Salvation.

Being thus turned from *Sin* to *God*, he made a publick Profession of *Faith* and *Repentance*, and was admitted as a Member in full Communion into the Church, where of the memorable *Japheth* was then the *Pastor*. And being now called with an *holy Calling*, he after this always walked like an *holy Man*, behaving himself in all respects

respects *worthy of the Vocation* with which he was so favoured, and was never more, so far as I can learn, overtaken with any Fault that was matter of Scandal, or stumbling to God's People, or any others that knew him. Even the Sin of Drunkenness, to which he had before his Conversion been somewhat inclined, he did now wholly abandon, living soberly, and as became a good Christian.

Having thus for some Years, by a good Conversation, recommended himself to the good Esteem of all his Brethren and Neighbours; and being also observed to be a Man of Prayer, and very devout and constant in his Attendance on the publick Worship, and Ordinances of God; and also one of a good Understanding in the holy Scriptures, and apt to instruct and exhort those with whom he conversed; he was sometimes called to preach the Word of God publickly, and did, to the good Acceptation of the better sort of People, perform that Duty.

He was a *Magistrate* as well as a Minister among his own Countrymen, and faithfully discharged the Duties of that *Office*, according to the best of his Skill and Judgment, not being a Terror to good Works, but to those that were Evil.

He was also some Years before he dy'd, chosen and set apart to the Office of a *Ruling-Elder* in the Church whereof he was a Member, to supply the Place from which another by his *Transgression* fell, and did with great Fidelity discharge the Trust therein reposed in him.

In his Preaching he was not very popular, and with many he was the less so, because he was a sharp and serious Reprover of the Sins, to which he could not but see his Countrymen were much addicted; and he has sometimes complained to me of several Preachers of his own Nation, that they too much contented themselves with only teaching and exhorting the People, without sharply reprovng and rebuking of them for the Sins and Vices wherein they lived.

Being such a Reprover of the unfruitful Works of Darkness, he was the fitter Person for the Office of a *Ruling Elder*, which he did now sustain and exercise, and the Duties whereof he did very faithfully discharge.

He was not at all for conniving at the Sins of his Brethren, nor willing to suffer Sin on them; when therefore Offenders were to be dealt with, he searched out Matters very diligently, and examined strictly into the Nature and Degrees of the Faults and Offences whereof they were guilty, and would sharply reprove them for their Sins, endeavouring with all his Might to convince them of the Evil of what they appeared to be justly charged with, and would most affectionately press them to a thorow and hearty Repentance of their Miscarriages: all which he performed in such a manner as did plainly discover, that he was himself grieved and distressed on the account of the Sins and Faults of his Brethren; as I have many times observed.

As he was an *Elder that ruled well in the Church of God*, so he did much more know how to rule his own House, tho, to his great Grief, some of his Children behaved not themselves as they ought to have done.

He was constant and devout in his Family Worship, frequently read the Scriptures in his House before Morning and Evening Prayer, especially on *Sabbath Days* he did constantly do so; he then used to sing Psalms also.

It was likewise his constant Custom before he prayed, to let drop some serious and savoury Sentences in his Family, by way of Instruction, Exhortation, or Admonition, as he judged necessary.

He missed not of a considerable Share of those Afflictions, as Chastisements, which such that are *without, are Bastards and not Sons*: for, beside the Trouble he met with from the Miscarriages of some of his own Children, and the Hatred and Persecution which he endured from such of his Countrymen, as could not endure so strict a Discipline as he was for maintaining; he was also much vexed by some Controversies which arose, betwixt the *Indians* of the Place where he lived, and some of their *English* Neighbours, respecting the Title of the Land which the *Indians* claimed, the Trouble whereof fell much on him, he being a leading Man in the Place: But I believe he acted with a good Conscience in that Affair.

While he was under these Troubles, he discoursed frequently of the Frailty of human Life, and of the Vanity and Uncertainty of all sublunary Enjoyments; but did
so

so more frequently and feelingly in the last Year or two of his Life, than before he had done. And the Winter before he dy'd, he spake frequently of *this World* as *none of his Home*, or *resting Place*, and of *Heaven* as the *Place of his Desires*, whither he hoped and expected shortly to go. He now also frequently magnified the Mercy of God discovered in the Redemption and Salvation of Sinners, by Jesus Christ our Lord.

About this time he more than once intimated, both to his own Family and others, that he was apprehensive that the time of his Dissolution was at hand; and withal declared his Willingness to leave this World, whenever it should please God to call him out of it: and so lively was the Impression he now had of the Shortness of his time here, that he seldom went out in a Morning without letting drop some Words to his Family, intimating the Uncertainty of his ever coming home alive again to them.

Thus, as at other times, he did on the fifth or sixth Day of *March*, in the Year 1716-7; for having early in the Morning of that Day instructed his Family, and prayed with them, as he used to do, and having told his Wife and Children that he felt a Pain in his Side, which was not yet very troublesome to him, he went on a necessary Business from his own House in *Christian-Town* to *Edgartown*, about seven or eight Miles, telling them, that he designed to return home in the Evening if he could: but immediately subjoining, that *many went out in the Morning, and never returned to their Houses any more*, he did himself go out and do so; for having gotten well to the said Place, and done the Business he went on, he returned homeward in the Evening of the same Day, but never arrived alive at his *own House*, and was the next Day found dead in the Path, a Mile or two short of it; what the Cause of his Death was, never being discovered.

EXAMPLE XXI.

JOASH PANU, a Pastor of an Indian Church in Martha's Vineyard, who died August 1720.

Joash Panu was a Son of *Annampanu*, otherwise call'd *Maattie*, who, if he were not a good Man when his Son *Joash* was born to him, yet thro' Grace became such a one, many Years before he dy'd; but more of him afterwards. The Woman by whom he had this Son, and some other Children, was a pious Daughter of that *Mitark* before mentioned.

When the *Joash* I am speaking of was a little Boy, some body was so kind to him as to put a little *Rum* in his Mouth, that so he might have an early Taste of that *Liquor* which our *Indians* do much admire; but it seems that this sort of Drink was somewhat too hot for the young and tender Mouth of the Lad; he therefore suddenly spurted it out, manifesting some Dislike of it. His Mother being present, and observing how he acted, spake to this Purpose to him, *Is this too hot for you, and so very offensive, as by your acting it seems to be? how much more would the Flames of Hell be so? and yet for drinking too much of this sort of Drink, there be many that go to that Place of Torment: take heed therefore that you abstain therefrom, be sure to avoid the excessive Use of it.* This seasonable Word of Caution and Advice which his Mother thus gave to him, made such an Impression on the young Heart of this her Son, that he never forgot it as long as he lived; nor did he, so far as I can understand, ever taste one Drop more of that sort of Drink to his dying Day; neither did he use to drink any other sort of Drink that was strong or spirituous.

I doubt not but that the pious Mother of this Son did in his Youth give him many other good Lessons, besides that already mention'd; but he was not put to School to learn to read and write in the proper Season of it, his Parents then living in a Place where there was no School at hand for him to go to, and 'tis like his Father was then too unmindful of things of that Nature: However, for the supplying of what was thus wanting, he did himself, when he was grown up to some Years of

Discretion, set on learning to read and write, and did, without the Help of a School, (being only assisted therein by such as he could in a transient way get to instruct him) make such Proficiency in the Work which he so happily attempted, that he learned to read *Indian* well, and advanced so far in learning to read *English* also, that an *English Bible* and *Concordance* was of considerable Use to him. He learned to write so well also, that he penn'd the Heads of the Sermons he preached, as also of those which he heard preached by others; and kept in writing Memorandums of such things as he thought should not be forgotten.

He appeared serious while he was but a *young Man*, was not known to be given to any Vice, nor much addicted to follow after such Vanities as most young Persons are too prone to pursue: and there's the more reason to think he was truly pious, while he was but a young Man, for that as soon as he was married, he did without any Delay set up the Worship of God in his Family; and also frequently prayed to God in secret; especially in the Morning when he first rose, it was his Custom thus to do, as the pious Woman that was his Wife, who is yet living, does assure me.

He was likewise very diligent in reading the holy Scriptures, and such other good Books as, being in the *Indian Tongue*, he could read with Advantage: and such as were acquainted with him, looked on him as a very just and honest Man in his Dealings with his Neighbours, and one whose Word might be rely'd on in what he spake or promised to them. The *English* as well as the *Indians* gave him this Testimony.

He did not join himself to any particular Church of Christ, as soon as the People of God thought him qualified for their Communion; but being concerned that he might approve himself to God in what he did, defer'd his asking an Admission to the Privileges of a Church State, until he was himself in some good measure satisfied, that he was qualified to enjoy them: nor did he ever after his Admission to them, by any Sin or Miscalriage, dishonour the Name of God, or scandalize any of his People, but walk'd worthy of the Vocation whereunto he was called.

When he was called to the Work of the Ministry, he did undoubtedly study to approve himself to God in that Work.

Work. He diligently read the Scriptures, and studied them; and not being furnished with Commentaries, was the more frequent in asking the meaning of difficult Places in them, and used also to propound many other profitable Questions about the Things of God and his Kingdom. He was a most zealous Preacher against the Sins of his own Countrymen, *crying aloud, and not sparing* to shew the *People their Transgressions*. And by the just Complaints he sometimes made of the Wickedness of many of his Neighbours, I cannot but think he was one that did *sigh and cry for all their Abominations*.

Nor did he thus shew to the People their Sins, without letting them know how they might be saved from them: he therefore preached *Jesus Christ* to his Hearers, shewing them who he was, and how he came into the World to save his People from their Sins, and what he did and underwent to that End; as also how sinful Men might come to have an Interest in him, and in all the Benefits which by his righteous Life, and bitter Death, he purchased for them; and what would become of all those that refused to comply with the Terms of the Gospel.

Being so good a Man, and so faithful a Preacher, when one *Sowamog* died, who was Mr. *Japheth's* immediate Successor in the Pastoral Office, the Flock over which these had been Overseers could think of no fitter Person to fill up that Vacancy, than this *Joash* was; to him therefore they committed the Care of their Souls, and he was accordingly solemnly ordained to be their Pastor in the Year 1716, and did faithfully discharge the Trust so committed to him, as long as his Life and Strength lasted, which was but about four Years.

He was humbly sensible of his Insufficiency for the great Work to which he was called, complained much of his own Ignorance and want of Learning; and would sometimes say to a Person whom he thought to have more Knowledge than himself, 'I would desire you to instruct me in my Duty, and shew me how the Affairs of the Church ought to be managed: we *Indians* are ignorant, and know not what to do, without Counsel and Direction from the *English*.' Nor was this merely a Compliment in him; for he constantly asked and received Advice in his Management of his Church-Affairs.

Being thus willing to learn, he seem'd daily to increase in Knowledge, and I believe grew in Grace also. The longer he continued in the Work of the Ministry, the more zealous and earnest his Discourses appear'd to be ; nor were his Sermons impertinent, unstudied Discourses, but had many very good things in them, and these delivered in something of Order and Method.

In his Discipline he did constantly bear Testimony against *all the unfruitful Works of Darkness* ; very zealously reproving Offenders for their Miscarriages, and endeavouring to reclaim and reform them : *Drunkenness* especially was a Sin which he did most earnestly testify against, he spake of it with the greatest Indignation, and could hardly believe that it was lawful for Christians (except in extraordinary Cases) so much as to taste of those Liquors, by the drinking whereof God is so much dishonoured, and so many Souls destroy'd. In discoursing of strong Drink and Drunkenness, he made great Use of that Text, *Wine is a Mocker, and strong Drink is raging, he that is deceived thereby is not wise* : and he used in his Prayer to lament that there were so many Drunkards amongst the People of his own Nation.

He was long sick of a consumptive Distemper before he dy'd, which I have often thought he brought on himself by his excessive Labours. Not long after the Beginning of his Illness, he told his Wife and Children, that he would not have them expect his Recovery ; for he thought the Illness which he was under would end in his Death, and that he was going to his heavenly Father.

I saw him frequently in the time of his Sickness, and heard him utter many pious and savoury Expressions, which I cannot now repeat. However I remember that he did not appear to be at all dismay'd at the Thoughts of his approaching Dissolution ; but said he was willing to die whenever God pleased that he should do so, whether it was sooner or latter. He owned himself to be a sinful Creature, and acknowledged, that if God should mark his Iniquity against him, he could not stand before him ; yet he profess'd Hopes of Eternal Life thro' the *Merits of Jesus Christ his only Saviour*.

His Church visiting him a little before his Death, he earnestly exhorted them to persevere in the Fear and Service of the Lord their God ; and at their Desire, gave them his dying Counsel, respecting a Successor in the

Pastoral

Pastoral Care and Charge of their Souls : but they did not see Cause to take his Advice in this last Particular.

He towards the close of his Life did most earnestly exhort, and solemnly charge those of his own House, to *fear God, and depart from Iniquity*; and particularly, that they should take heed of the Sin of Drunkenness, to which so many were inclined. And he then told them, that if they took his Advice in those things, they might again see him with Joy in his Father's Kingdom.

E X A M P L E XXII.

ABEL WAUWOMPUHQUE, *Deacon of the Indian Church on the West End of Martha's Vineyard, and a Preacher of the Word of God at Nashouohkamuk.*

THis *Abel Wauwompukque* was a Son of a godly Man of the same Name, who was Brother to *Mittark* before mentioned, who were both of them Sons of *Noktook-sact*, a *Sachim* that came from the *Massachusetts Bay* many Years since.

Our *Abel* was in his younger Years, and while yet in a State of Nature, inclined to the same youthful Vanities as unconverted young Men generally are, and would sometimes drink to Excess; but when it pleased God to work a saving Change in his Heart, there followed thereon an evident Change in his Life, he then departed from the Sins which before he loved and practised, and never, as did appear, return'd to them any more.

After he was married, and had some Children, he made a publick Profession of Religion, and joined as Member in full Communion to the Church whereof *John Tackanass* was Pastor; and for ever afterwards, so far as I can learn, walked worthy of the Vocation wherewith he was called. I never heard that he was once overtaken with strong Drink, from that time to the Day of his Death; or guilty of any other scandalous Offence whatsoever. And tho some of his Children were Persons of no good Character, yet I never understood that he countenanced them in their Wickedness, or at all endeavoured to conceal their Faults; but on the contrary, always bore a Testimony against them.

He was a Person of good natural Parts, a ready Wit, and a very cautious and obliging Conversation; and seem'd

to be a very cordial Friend to the *English*, by whom he was generally well respected, and esteemed a sober and good Man.

It was not many Years after he had made an open Profession of Religion, before he was called to preach the Gospel occasionally to his own Countrymen; and was quickly esteemed and spoken of as a Person apt to teach, and would probably have proved as knowing and able a Man as any the *Indians* have had among them, had not that happened to him of which I shall now give an Account.

In the Year 1690, the *Indians* of *Martha's Vineyard* had a sore Fever among them, which proved mortal to many of them; of which number several of those who were most esteemed for Piety were a part.

With this Fever was our good *Abel* seized, and very sorely visited, insomuch that his Life was in a manner despaired of: but it pleased God in his great Goodness to spare the Man, only taking his hearing from him; so that after this he never heard a Word more so long as he lived.

This was a great Affliction to a Man who was much delighted in Conversation, and also a great Hindrance to his profiting by those Discourses of others, wherewith he might have been instructed and edified: However I have heard him say, that it may be God aimed at his Good in bringing such an Affliction on him, and that it might have been worse with him if he had had the Use of his Ears than now it was.

Our *Abel* was not discouraged by this Disadvantage from endeavouring to gain more Knowledge than before he had: for having no Use of his Ears, he made the more Use of his Eyes; he took a great Delight in Books, and made much Use of them, was not willing to be without any that, being in his own Language, he could well read and understand; he made use of some *English* Books also: he would also ask many necessary Questions, and not be satisfied till either by writing, or some other Means, he had obtained an Answer to them.

He could understand Signs very readily: but that which was yet more observable in him was, that by observing the Motion of the Person's Mouth that spake to him, if they spake very deliberately, he could understand almost every Word that they said, if not at the first yet at the Repetition

petition of the same Words to him; by which Means there was scarce any News going, but he knew what it was.

Being so notable a Man, he was not allowed to leave off *preaching*, when he was obliged to leave off *hearing*; and though he could not now modulate his Voice as he formerly could have done, yet he did good Service.

After the Death of *Deacon Jonathan Amos* before mentioned in our 15th Example, this *Abel* was chosen into that Office in his stead, and served faithfully in it as long as he lived, still continuing to preach occasionally as he had done before. But after Mr. *Japheth* his Pastor dy'd in 1712, he became a constant Preacher in his Room, and remained so as long as he lived.

I have heard him several times, and could not but observe, that he always expressed himself with great Earnestness and Affection; and did plainly hold forth Jesus Christ and him crucified to his Hearers, inviting them to come to him and lay hold of him, for eternal Life, and Blessedness, and denouncing Wrath to the uttermost endeavouring Fire, and Everlasting Burnings, on all such as despise and disobey him. I also observed, that he cried aloud and spared not, to *shew the People their Transgressions and their Sins*, telling them plainly of their Drunkenness, Whoredom, Thieving, Lying, Sabbath-breaking, &c. and letting them know, that those who do such things *should not inherit the Kingdom of God*.

I have also heard him insisting with great Earnestness on the Necessity of Holiness in such as minister about holy things, and proving the same from *Isaiah lii. 11. Be ye clean that bear the Vessels of the Lord*.

In Prayer he used also to be very earnest, appearing therein to wrestle with God with all his Might: and I have sometimes heard him express his Sense of the Goodness of God to him, in granting gracious Answers to his Petitions; particularly, once in raising a Grandchild of his from the very Mouth of the Grave, and restoring it to Health, tho it had sometimes seemed to be quite dead.

He prayed frequently and earnestly for the *English* Ministers and Churches, and blessed God for the great Benefits which from them the *Indians* had received, in their bringing the Gospel to them.

Tho he could not hear, yet he diligently attended the publick Worship of God when others preached; and that his doing so might be of the more Advantage to him, he used when he could to get some body or other to sit by him, and write the Heads of the Sermon preached, and shew them to him; or otherwise at least to shew him the Texts of Scripture quoted in the Discourse. He also often borrowed the Notes of such as used any, when they preached to the *Indians*.

As he was a devout Man in the publick Duties of Religion, so he was also very constant and serious in his Family Worship.

His Custom was to read a while in the *Prælice of Piety* before Morning and Evening Prayer, in which good Book he very much delighted; and while he had his hearing, he used also to sing Psalms in his House.

He frequently exhorted his Children to the Performance of the great Duties of Religion, and also reproved and rebuked them for their Miscarriages; and would sometimes tell them they made their Father weep when they took bad Courses.

There were three of his Sons who came to untimely Ends, viz. that *Elias* and *Caleb*, whose Confessions are set down in Chapter third, and one called *Cornelius*, who was drowned not long since: which sad Providence made a deep Impression on the Heart of the good Man; yet he behaved himself very Christian-like under these Dispensations.

After the *Psalter* was printed for the Use of the *Indians* in 1709, this godly Man delighted much to read and meditate therein; he therefore carried it about with him wherever he went to work, and whenever he sat down to rest him, he would look into it.

Being a good Man, he was a merciful one, and in that respect well qualify'd for the Office he sustained; he therefore wisely and compassionately considered the Poor, and was willing to do all that lay in his Power for their Relief.

He foretold that his Death was approaching, not far off, about a Year or two before he dy'd, when he seemed to others likely to live many Years longer; both to my self and others he thus gave notice of his End: but I thought what he said was but a mere Conjecture, and therefore did very little regard it: however, as he said so it prov'd.

When

When in his last Sickness I visited him, I heard him express himself in such Language as became a dying Christian. He appeared not to be at all terrified at the Thoughts of his Dissolution, which he daily expected, but manifested a Willingness to leave the World, whenever it should please God to call him out of it; and also expressed his Hopes of a better Life, whenever his present Life should end.

He exhorted his Neighbours before he dy'd to take care that the *House of God did not lie waste*, when he was laid in his Grave, and could not promote the repairing of it, as he had been wont to do. He also pressed them diligently to uphold the Worship of God in the Place; and did more particularly inculcate this Charge on a Son of his own, of whom he entertained some Hopes that he would serve the Lord in the Work of the Ministry, as he himself had done.

He told his Wife and Children, that he would not have them much concerned about him, but rather be concerned to be true Worshippers of the Lord their God; for as for me, said he, *I have a firm Persuasion, that when I shall leave this World, I shall leave all my Troubles behind me. And tho now I cannot hear, and can hardly see, but am every way weak and feeble; yet I shall shortly both see and hear, and walk, and leap in the Presence of the Lord.*

He in his Sickness very frequently called on God, and when others pray'd with and for him, tho he could not hear what they said, yet he himself still appeared very intent, and was supposed to be very seriously engaged in that Duty. And after he was speechless, he lifted up his Hands and Eyes towards Heaven, the Place where doubtless his Heart and Treasure were.

He dy'd October 1st, 1722.

A
S U P P L E M E N T
T O

The First Chapter :

*Giving a more general Account of some other
Godly Ministers.*

BESIDES the Persons already named, as Examples of Piety, in this Chapter, there have been several other Preachers and Deacons, who have been justly reckoned godly Men ; and therefore such as ought not to be forgotten : but partly because I can give no very particular Account of them, and partly because a larger Account would swell the Essay now under my hand, beyond its intended Bigness, I shall make but a very general Mention of the other Persons whom I here design to name ; and they are these here following, *viz.*

I. *Panupukquah.* This Man was an elder Brother of that *William Lay* before mentioned, *Example* the ninth. He was one of the first *Indian* Preachers on this Island, and used to preach the Word of God at the Place now called *Nashouokkamuk*, alias *Chilmark*, and was accounted a very sober and godly Man. I cannot learn how long ago he dy'd, but I suppose well nigh sixty Years before the writing hereof in 1724.

II. *John Amanbut.* This *John* was a Son of *Wannamanbut*, who had for his Father a *Sachim* of the *Massachusetts Bay*, by whom being sent hither to take care of the Rights he here claimed, he settled on the Island, and became a *Christian*, or *praying Man* and his Son *John* being also a serious Professor of Religion, and one who could read, and was well versed in the Principles of Christianity, he was employed as a Preacher of the

the Gospel among his own Countrymen, and did good Service therein. He maintained a good Character as long as he lived, and was thought to die well. He was the Father of *Hosea Manbut*, now one of the Pastors of the Indian Church on the West End of this Island, and of a very pious young Woman *Abigail Manbut*, here after mentioned. I think he dy'd in *March 1672*.

III. *Lazarus*, called by the Indians *Kokesap*. He was a very serious and godly Man, and a Person of a very exemplary Life and Conversation. He was the first Deacon of the Church whereof *John Tackanash* was Pastor, and dy'd at *Nunpang* in *Edgertown*, some Years before his Pastor did. I suppose about the Year 1677, he was one of the Poor of the World, but generally accounted by good People that knew him, rich in Faith, and an Heir of God's Kingdom. He lived to be an old Man, and never married.

IV. *Joel Sims*. This *Joel* was the Son of an Indian called *Pockqsimme*, and was well instructed in his Youth, so that when he grew up, he seemed to be a Person of better Knowledge than most of his Neighbours; and then appearing also to be seriously religious, and of a blameless Life, he was called to preach the Gospel at *Christian-Town*, the Place in which he lived, and was much esteemed for the Gifts and Graces wherewith he was endued. He dy'd while he was but a young Man, I think about the Year 1680, and was much lamented by good People among the Indians.

V. *James Sepinnu*. This *James* was a Brother to *John Tackanash*, already frequently mentioned. He was a serious Professor of Religion, and a Man of a blameless Life and Conversation; and being also a Person of good Knowledge, he was called to preach the Word of God to the People of his own Nation, chiefly at a Place now called *Okokame*, or *Christian Town*, where he dy'd, if I mistake not, in the Year 1683.

VI. *Wompameg*, commonly by the English called *Mr. Sam*. He was a *Sachim* of the East End of *Martha's Vineyard*, who, when he heard the Gospel preached, professed that he believed it; and having first learned to read, and been well instructed in the Principles of Christianity, he not only joined himself to that Church of Christ whereof that *John Tackanash* was Pastor, but became himself a zealous Preacher to the People whose

Sachim

Sachim he was. I have seen him divers times when I was a Youth, and remember that he was a Man of a very grave Deportment, and very full of serious and godly Discourse. I know he was charged with some Faults; but pleading his Innocency, nothing scandalous could be prov'd against him.

Some of our *English* People who were best acquainted with him, have given me a good Character of him. And I am credibly informed, that he triumphed over the King of Terrors at his Death. I can't certainly tell in what Year he dy'd, but I think it was in *October* 1689.

VII. *Kestumin*. This Man was the first *Deacon* of the Church whereof the famous *Hiacoomes* was Pastor. How early he was converted, I have never been informed: however, he was esteemed by all that were acquainted with him, as a Person of a very blameless Conversation, undoubted Piety, and an excellent Spirit. He was a devout Worshipper of God in Christ, praying constantly in his House, and sometimes in publick also. He was a diligent Instructor of his own Family, and used to give many good Exhortations to his Neighbours. He faithfully and prudently discharged the Duties of the Office to which he was called. He was the Husband of one Wife only, and she a very pious Woman, and had, if no more, one very faithful and pious Child, *viz.* the prudent and godly *Sarah Hannit*, *Japheth's* Wife, hereafter to be mentioned. I remember the Man, and have heard him pray very affectionately, but cannot give a particular Account of him, nor can I learn what his last Words were.

VIII. *Job Poesin*. This *Job* was a Preacher of the Word of God at *Sanckentacket*, in *Edgartown*. And tho it must be confessed, that he discovered some Infirmary, in craving of strong Drink more than he ought to have done; yet I must say, that I cannot but hope, that he had the Root of the Matter in him, and did sincerely endeavour to mortify that Lust which did too easily beset him. He preached, prayed, and discoursed like a Man that had a Principle of Grace in him, and was on all other Accounts, as far as I know, blameless; nor was he ever drunk that I know of, tho he sometimes drank more than he should have done.

He lived to a great Age, and carried himself like a good Christian when he drew near to his End ; for he then gave much good Counsel to his Relations and Neighbours, confessed his Unworthiness of Eternal Life, and yet professed Hopes of Everlasting Blessedness thro' the Mercy of God, and Merits of his Son Jesus Christ, and his Willingness to die and leave the World, on the account of that Hope which he had in him. He dy'd in the Year 1723.

There have been several other Preachers among our *Indians*, which, tho I have had some Hopes, that they were not utterly destitute of the saving Graces of God's Spirit, yet such were the Infirmities with which they conflicted, that I think not convenient to mention them as Examples of Piety: nor would I have any to think, that because I mention them not, I look'd on them as such as were utter Strangers to a Life of Grace and Holiness.

C H A P. II.

Containing an Account of several Indian MEN, not in any Church Office, who have appeared to be truly good Men.

WHEREVER God raiseth up a godly Ministry, and setteth them to Work among any People, it seemeth more than probable that he hath some Elect Souls, that he designs to extend his special saving Grace to, and will by such a Ministry effectually call, and bring savingly home to himself: But now, that God has raised up such a Ministry among our *Indians*, seems evident by what has been said in the foregoing Chapter, wherein I have instanced in a very considerable number of *Indian* Ministers, who have appeared to be truly godly.

I shall therefore now proceed to mention some that have not been Ministers of the Word of God, nor sustained any Ecclesiastical Office in our *Indian* Churches, who have yet been looked on as pious Persons; and shall in this Chapter only instance in several *Men* that I judge so to have been; purposing also to give an Account of some godly *Women* and *Children* in the two next.

E X A M P L E I.

MIONGSOO, an Indian of Nunpang, within the Bounds of Edgartown, who was converted in the Year 1646.

AFTER the memorable *Hiacoomes* had embraced the Christian Religion in the Year 1643, he joined with Mr. Mayhew, by whom he had been instructed in the *Mysteries of God's Kingdom*, in an *Essay* to make known those *Mysteries* to the rest of the *Indians* living on the same

same Island with them ; but for the present, these could only treat with the said *Indians* in a private Way, about the Things of God, a publick Audience not being yet attainable: nor were there many of them who were privately instructed, that seemed much to regard the *great Things of God's Law*, that were declared to them, but rather looked on them as a *strange Thing*: and especially the *Sachims*, and chief Men among the *Indians*, would not give any Countenance to that Religion which was then proposed to them; but did on the contrary most of them, either openly or secretly oppose it.

Thus Things remained till the Year 1646. at which time the *Indians* being visited with a sore Distemper which God sent among them, and made mortal to many of them, but apparently less so to those who had given any Countenance to the great Truths that had been proposed to them, and *Hiacoomes* and his Family; who openly professed the same, were scarcely at all hurt by it: Being, I say, thus visited by God, and observing the Distinction which he was then pleased to make betwixt those that favoured Religion, and such as did despise and reject it, they were many of them thereby put on a serious Consideration of the things which before they slighted; and some began earnestly to desire to have the Mysteries of Religion opened to them, and to hearken with great Attention to the Things that were by Mr. *Mayhew* and *Hiacoomes* preached among them.

About this time that *Miokqsoo* of whom I am speaking, being the chief Man of the Place where he lived, sent a Messenger in the Night to *Hiacoomes*, about five or six Miles, intreating him to come away to him: and *Hiacoomes* receiving the Message about break of Day, readily went to the said *Miokqsoo's* House, where when he came, there were many *Indians* gathered together, amongst which was *Taukenquattuck*, the chief *Sachim* of that End of the Island, whom I shall have occasion again to mention.

Hiacoomes being come, *Miokqsoo* gladly received him, and told him what he desired of him; the Sum whereof was, *That he would shew his Heart to them, and let them know how it stood towards God, and what they ought to do.*

Hiacoomes very gladly embraced this Call and Opportunity to instruct them, declaring to them all Things which

which he himself had learned, concerning *God the Father, Son, and Holy Ghost*, shewing them.. what this *God* did for Mankind, and what their Duty was towards *him*.

Having finished his Speech, *Miobqfoo* asked him, How many Gods the *Engliff* worshipped? *Hiacoomes* answered ONE, and no more. Whereupon *Miobqfoo* reckoned up about 37 principal Gods which he had; and *shall I*, said he, *throw away all these 37 for the sake of one only?* What do you your self think, said *Hiacoomes*? for my part I have thrown away all these, and many more, some Years ago, and yet I am preserved as you see this Day. *You speak true*, said *Miobqfoo*; *and therefore I will throw away all my Gods too, and serve that one God with you.*

Miobqfoo having thus spoken, *Hiacoomes* proceeded more fully to instruct him, and the rest of the Company with him, and did, as *Miobqfoo* desired, open his Heart to them; he told them, that he did fear the great God only, and did greatly reverence his Son, who had suffered Death to satisfy the Wrath of God his Father, for all those that trust in him, and forsake their sinful Ways; and that the Spirit of God did work these things in the Hearts of the Children of Men. He told them also, that he was very sorry for his own Sins, and desired to be redeemed thro' Jesus Christ from them, and to walk according to *God's Commandments*.

Hiacoomes also now told these his poor Countrymen of the Sin and Fall of *Adam*, and what a dreadful Estate Mankind were thereby brought into; and did also boldly reckon up their own Sins to them, and charged them home on them, as that of having many *Gods*, and going after *Pawwates*, &c. And having thus opened his Heart to his Hearers, he concluded his Discourse by telling them, that if they could obtain such Hearts as, thro' Grace, he had, they should receive such Mercies as he did.

This Sermon of *Hiacoomes* being ended, several of his Hearers were much affected; and some of them said that now they had seen their Sins.

But it is time to return to *Miobqfoo*.

Miobqfoo having promised, as is above declared, to worship the *true God*, and serve him only, was as good as his Word; for he carry'd himself as a true Servant of God all the Days of his Life after it. Upon diligent Inquiry of such as knew him, I cannot understand that he was

ever known to be guilty of any considerable Fault after he made a Profession of Religion, but carry'd himself in all respects like a good Christian.

One thing in particular, wherein the sincere Piety of this *Miohqfoo* was discovered, I shall here relate. An *Indian* of some Note coming hither from the Main, good *Miohqfoo* fell into a Discourse with him, and told him many of the great Things of God, and of his Son, wherein he had been instructed; declaring also to him what a foolish and sinful People the *Indians* were, and how they might obtain the Pardon of all their Sins thro' *Jesus Christ*, the only Saviour of sinful Men; shewing him likewise what a good Life those lived, that were indeed the saved of the Lord. And so greatly were they both affected with these things, that they continued their Discourse about them for near 24 Hours together, till their Strength was so spent, that they could discourse no longer. Among the Things which *Miohqfoo* now said to the Person with whom he discoursed, this was one, That true Believers did live above the World, and did keep worldly things always under their Feet; and this he said did appear in that, when they were either increased or diminished, it was neither the Cause of their Joy nor of their Sorrow; neither did they stoop so low as to regard them, but stood upright, with their Hearts heavenward, their whole Desire being after God, and their Joy in him only. Such a Christian it was much to be hoped this *Miohqfoo* was.

Miohqfoo himself being so good a Man, was very desirous that his Children should be so likewise; to this end he committed two of them, viz. a Son and a Daughter, to the special Care and Charge of Mr. *Maybaw*, who was very highly esteemed by him, being desirous that they should be well instructed. The Daughter will be afterwards mentioned; the Son Mr. *Maybaw* took with him, when he undertook that Voyage for *England*, in which he was lost, and all that went with him in the Ship, in the Year 1657.

After this *Miohqfoo* lived many Years, until he arrived to a great Age, and was looked on as a wise and good Man, both by the *English* and *Indians* that knew him. He frequently served his Generation in the Place of a Magistrate, and was esteemed faithful in the Discharge of that

Trust.

Trust. The Year of his Death I cannot now find, nor can I give a more particular Account concerning him.

EXAMPLE II.

TAWANQUATUCK, *the first Indian Sachim that became a Christian on Martha's Vineyard.*

THIS Person was the chief *Sachim* on the East End of *Martha's Vineyard*, where the *English* first settled in the Year 1642.

He was kind to the *English* at their first coming, and was, as I have been informed, willing to let them have Land to settle on; but several of his Council, or chief Men, called in *Indian Abtoskouaog*, being much against his selling any Land to these *new Comers*, he to quiet them, gave several Parts of his *Sachimship* to them, and then gave to the *English* a considerable Part of what he reserved to himself, to make that Settlement on, now called *Edgartown*.

But tho' this *Sachim* was thus kind to the *English*, he did not presently see reason to imbrace their *Religion*; nor was he one of them that appeared as an Enemy thereto, being willing, as it seems, to consider what he did in a Matter of so great Importance.

However, in the Year 1646, when *Miobqsoo* above mentioned invited *Miacoomes* to come to his House, and instruct him in the Religion which he professed, this *Tawanquatuck* was then present as an Auditor, with several other *Indians*, and in a short time after invited Mr. *Mayhew* to preach publickly to his People, and he himself became a constant Hearer of him.

On Mr. *Mayhew's* first going to preach to the *Indians* on this Invitation, the *Sachim* told him, 'That a long time ago the *Indians* had wise Men among them, that did in a grave manner teach the People Knowledge; but they, *said he*, are dead, and their Wisdom is buried with; them and now Men live a giddy Life in Ignorance till they are white-headed, and tho' ripe in Years, yet they go without Wisdom to their Graves.' He also told Mr. *Mayhew*, that he wonder'd the *English* should be almost thirty Years in the Country, and yet the *Indians* Fools still; but said he hoped the time of Knowledge

ledge was now come. He then also (others joining with him in it) desired Mr. *Mayhew* to preach in a stated Course to the *Indians*, to make known the Word of God to them: and soon after going to Mr. *Mayhew's*, to encourage him to comply with his Request, told him that he should be to them as one that stands by a running River, filling many Vessels; *even so*, said he, *shall you fill us with Everlasting Knowledge.*

He likewise told Mr. *Mayhew*, that the reason why he desired him to preach to the *Indians* was, because he was desirous that the *Indians* should grow more in Goodness, and that their Posterity might inherit Blessings after he was dead; and that he himself was also desirous to put the Word of God to his Heart, and to repent of, and throw away his Sins, that so after he should cease to live here, he might enjoy eternal Life in Heaven.

Mr. *Mayhew* complying with the pious Request of this good *Sachim*, and preaching to him, and as many of his People as were willing to come to hear him, the *Sachim* was hated and persecuted by such as were yet Enemies to the Christian Religion among the *Indians*. I shall here give one Instance of his Sufferings, and I shall set it down in Mr. *Mayhew's* own Words *, written on that Occasion about three Years after the thing happened,

' We had not, *said he*, long continued our Meeting,
' but the *Saggamore Tawanquatuck* met with a sad
' Trial; for being at a Weare, where some *Indians* were
' fishing, where also there was an *English* Man present,
' as he lay along on a Mat on the Ground asleep, by
' a little light Fire, the Night being very dark, an *In-*
' *dian* came down, as being ready fitted for the Purpose,
' and being about six or eight Paces off, let fly a broad-
' headed Arrow, purposing by all probability to drench
' the deadly Arrow in his Heart's Blood; but the Lord
' prevented it: for, notwithstanding all the Advantages
' he had, instead of the Heart he hit the Eye-brow,
' which like a Brow of Steel, turned the Point of the

* See a Letter of Mr. *Mayhew's* to Mr. *Whitfield*, in his *Lights* appearing more, and more Pages 6, 7, 8.

‘ Arrow, which glancing away, slit his Nose from the
 ‘ Top to the Bottom. A great Stir there was presently,
 ‘ the *Sagamore* sat up and bled much, but was thro’ the
 ‘ Mercy of God not much hurt. The Darknefs of the
 ‘ Night hid the Murderer, and he is not discovered to
 ‘ this Day.

‘ The next Morning I went to see the *Sagamore*, and
 ‘ found him praising God for his great Deliverance, both
 ‘ himself and all the *Indians* wondering that he was a-
 ‘ live. The Cause of his being shot, as the *Indians*
 ‘ said, was for walking with the *English*: and it is also
 ‘ conceived both by them and us, that his Forwardness
 ‘ for the Meeting was one thing; which, with the Expe-
 ‘ rience I have had of him, gives me Matter of strong
 ‘ Persuasion, that *he bears in his Brow the Marks of the*
 ‘ *Lord Jesus.*’

About a Year and a half after Mr. *Mayhew*’s writing
 this Account, a great number of the praying *Indians*,
 of whom this *Tasquanquack* was one of the most emi-
 nent, entred into a solemn Covenant to serve the true
 God, and him only; which Covenant was at their Re-
 quest by Mr. *Mayhew* written in their own Language for
 them, and a Copy of it was soon after published in a
 Letter of his to the Corporation.

The praying *Indians* did also about the same time ear-
 nently desire that Christian Civil Government might be
 set up over them, and that Transgressions of the Law of
 God might be punished according to the Rules of his
 Word, as Mr. *Mayhew* has in his said Letter declared*;
 which being according to their Desire, some time after done,
 this *Tasquanquack* became a Christian Magistrate among
 the People, over whom he had before ruled as an *In-*
Indian Sachim, and did so far, as I can learn, faithfully
 discharge that Trust so long as God continued his Life.

All, both *Indians* and *English* that I can meet with,
 who knew any thing of the Man while he lived, do
 give him this Testimony, that he continued all his Days
 to be a Person of a blameless Conversation. I cannot
 now find out in what Year he dy’d; but I think it was
 near about the Year 1670.

* See *Years of Repentance*, published by the Corporation in
 1653.

EXAMPLE III.

JOSEPH POMPMACHOHOO, *who died at Watshat, on Martha's Vineyard,, in the Year 1687.*

THE Father of this *Joseph* was an *Indian*, called *Pamanominnit*, which is all that I know of him; nor have I been informed how the Son carry'd himself in his younger Days: however, he became a Member in full Communion, of the Church whereof *John Tackanash* was Pastor, well nigh as soon as that Church was first gathered, and was an Ornament to it as long as he lived:

Living some Years within about a Mile of my Father's House, we were all well acquainted with him, and looked on him as a grave and serious Man, of a very blameless Conversation; and indeed all that knew him on the Island gave him such a Character.

He was justly esteemed a Person of great Prudence, Moderation, and Industry; and he accordingly ordered his Affairs with Discretion, provided well for his Family, and carry'd himself very obligingly to his Neighbours, both *Indians* and *English*.

He was observable for the excellent Memory wherewith God favoured him, and the good Use which he made of it. He could remember a great number of excellent Texts of Scripture, and had an Heart to improve them for the Edification of his Neighbours, when there was Opportunity and Occasion for it.

He constantly worshipped God in his Family, and used ordinarily to give some necessary Instructions and Admonitions to his Household, before Morning and Evening Prayer: but his Endeavours in this way to do them good had not the desired Effect.

As he endeavoured to do good in his own House, so he did no less so in the Church to which he belonged, on all Occasions instructing, exhorting, and reproving his *Brethren*, as one that was not in doubt of the Obligations lying on him *to be their Keeper*: nor did he perform this great Duty in private only, but did the same in publick also, when there was occasion for it.

He was constant in his Attendance on the publick Ordinances of God's Worship, as one that took Delight

and Pleasure in them : and he was in such Esteem for Wisdom and Piety among his Brethren, that if it had happened that the Minister that should preach was hindered from coming to the Place where he went to hear, they used to call on him to give a Word of Exhortation to them ; and he several times did so, to the good Satisfaction and Edification of the most intelligent of them that heard him.

Another Way in which he served his Generation, by the Will of God, was, by sustaining and executing the Office of a Magistrate among his own Countrymen ; in the Discharge of which Trust, being just, and ruling in the Fear of God, he did Good to his People.

This good Man made a good End. He was in his last Sickness visited by several of the most noted *Indians* on the Island, as particularly by *William Lay*, mentioned in *Chap. I. Examp. 9th*, and *John Hiacoomes*, who afterwards preached at *Assawamsit* on the Main. And I have a Paper now before me, subscribed by the two Persons last mentioned, wherein they testify, that he had good Hope in his Death ; they declared that he said, ' That having chosen the Lord to be his God, and ' being firmly persuaded of his great Power and Mercy, ' and also of the certain Truth and Faithfulness of the ' Promises of his Covenant, he had a strong Hope that ' he would eternally save him.' Nor will such a Hope ever make those ashamed, in whose Hearts the Love of God is shed abroad by the Holy Ghost.

E X A M P L E IV.

NOQUITCOMPANY, an Indian of Christian-Town, who died in or about the Year 1690.

I Cannot tell who was the Father of this Man, but a Son of his I was well acquainted with, viz. that good *Isaac Ompany* mentioned *Chapter I. Example 20.*

The Father did not presently embrace the Christian Religion, on the first preaching of it ; nor did he for some time appear forward to attend the preaching of the Word of God, when it was brought nigh to him, but would either lie at home, or go a fishing or hunting on the *Lord's-Day*, to the great Grief of such as were better disposed. Otherwise

therwise he was generally esteemed a very honest and discreet Man among his Countrymen.

But what will moral Honesty without serious Religion profit a Man, in the Day that his Soul shall be taken from him, and when God shall enter into Judgment with such as obey not the Gospel? And our *Noquittompany* was at length convinced that he must become a praying Man, if he would enjoy that Salvation which none but such as call on the Name of the Lord may expect to obtain: God effectually convinced him, that without Holiness no Man can see the Lord; and the next News of him was, *Behold he prayeth.*

He set up the Worship of God in his House, praying daily with his Family, and diligently instructing of them; nor were there now any more Complaints of his prophaning God's holy Day, but instead of going a hunting, as he used to do, he became a constant and diligent Attender on the publick Worship of God.

And being thus become a new Creature, living a new Life, he could not long content himself without giving *Glory to God by a professed Subjection to the Gospel*: he soon asked Admission to all the Privileges of a Church-State, and publickly professing *Repentance towards God, and Faith towards the Lord Jesus Christ*, was readily admitted to them: nor did he ever after this bring any Discredit on Religion, or the Ways of God, by any immoral Practices, but continued a lively and bright Example of Piety to the End of his Life.

After his Wife dy'd, and his Children were all married, and settled in Families, he being old, used to live with them in their Houses, and sometimes lodged for a while in other Families, who were willing to receive and entertain him: and the Families wherein he for any time kept, were no Losers by having such a Man in them; for, being generally had in great Veneration among the *Indians*, they used wherever he lodged to desire him to lead in their Family Worship, and be instead of a Priest, to offer up their spiritual Sacrifices to God for them: and such was the excellent Gift and Spirit of Prayer, wherewith his God was pleased to favour him, that several *Indian* Ministers who heard him calling on the Name of the Lord, have assured me that his Prayers were very instructive and affecting.

But there was nothing more remarkable in the Character and Carriage of this good Man, than his Ability and Willingness to entertain with good Discourses, all those with whom he conversed. His God and Saviour, and those things which have a Relation to another Life after this is ended, were the Subjects about which he continually delighted to confer; and he used earnestly to invite and excite his Neighbours and Friends to the great Duties which ought to be attended by all such as fear God, and would be happy in the Enjoyment of him.

He did also earnestly testify against the Sins to which he saw that his Neighbours and Countrymen were addicted, as more especially that of Drunkenness, which he himself abhorred and avoided. Especially before Morning and Evening Prayer he used to discourse after such a manner as has been now declared, as there be several credible Witnesses yet living that can testify.

He was exceeding sensible of the woful Depravation of the human Nature, thro' the Sin and Fall of the first *Adam*. An *Indian* Minister worthy of Credit has informed me, that he once heard this Man making a Speech before he prayed in the Family where he lodg'd, and that Death being the Subject he then discoursed on, he declared, that every unconverted Man was really a dead Man; *and that Men then came to Life again, when they were turned from Sin to God, so as to live to him from whom they had departed.* He knew well, that Men were by Nature dead in Trespasses and Sins.

When the Epidemical Fever began to rage, which swept away many of our *Indians* in and about the Year 1690, the good Man observing it, said, *That he hoped the time was then drawing on, when he should leave this troublesome World, and go to the Lord his God:* and it was as he conjectured and desired; for it was not long before he was seized with the Distemper which then prevailed, nor was he at all surprized *when it came on him.* He with great Chearfulness entertained that *King of Terrors*, when it approached to him. He professed his Hopes in the Mercy of God, thro' the Merits of his Son, and greatly encouraged his Children and others, to seek that Kingdom to which he was going; and so yielded up his Spirit to the Hands of his Redeemer.

O Death, where is then thy Sting! O Grave, where is thy Victory!

EXAMPLE V.

MATTHEW, *called by the Indians NAHNEHSHEHCHAT, who died at Chappaquiddick in or about the Year 1690.*

THO I cannot give a very particular Account of that *Matthew* of whom I here speak, yet he was so universally esteemed a good Man, that I can't forbear mentioning of him, as one of the Examples of Piety that have been found among our *Indians*.

Who his Parents were I think I have never heard ; but a Brother he was of that good *Kestumin*, a Deacon mentioned in *Chap. I.* and there was another Brother of them that was esteemed a godly Man.

Tho this *Matthew* must needs have been a Man grown, before there was any School at which the *Indians* here might learn to read ; yet, being desirous of such an Advantage, he happily attained the Skill, so that he was able to read the holy Scriptures, and such other Books of Piety as were extant in *Indian*, before he dy'd.

He was not long after the first preaching of the Gospel on the little Island where he lived, before he did embrace it ; and he was one of the first Members of that Church whereof good *Hiacoomes* was the faithful Pastor ; and his *English* Neighbours, as well as the *Indians*, that were well acquainted with him, do bear him Witness, that he was a Person of a very blameless Conversation. I never met any one Person, either *Indian* or *English*, that could object any one Word against his Morals.

When the Church on the said *Chappaquiddick* was under flourishing Circumstances, he was esteemed as one of the principal Members of it, and was looked upon as a discreet, grave, and serious Man, whose Conversation was ordered as did become the Gospel.

He constantly upheld the Worship of God in his Family, every Day praying with them, and reading the Scriptures to them : and he used always to give some good Instructions and Exhortations to his Household, before Morning and Evening Prayer.

But there was scarce any Thing wherein this good Man did more evidently appear to be such a one, than in the Zeal for God, and earnest Desire of the Good of

Souls, which he continually manifested in the good Instructions, Admonitions, and Exhortations which he daily gave to his Neighbours. Several of them yet living, do affirm to me, that he used to go about from one House to another, earnestly exhorting, and pressing the People which he visited, to the great Duties of Religion, and reproving them for their Miscarriages, and cautioning them against the Sins to which he knew them to be most subject; therein doing what Christians are obliged to, when they are commanded to *exhort one another daily*, &c.

But tho' the Man I speak of, was a Person of undoubted Piety, yet there was one Failure of which he was guilty, which I think proper to mention.

After *Hiacomes* his good Pastor was so superannuated, as not to be able so well to guard his Flock as he had been, there being a great Decay of Religion on the little Island where this Man lived, few godly Persons then remaining there, compared with what there had before been, our *Matthew* was drawn over to the Error of the *AntipeDESTISTS*, was re-baptized, and became one of their Communion.

But as I have no reason to think, that any carnal Interest prevailed with this Man to embrace the Opinion mentioned; but that he did that which appeared to him to be right, and most agreeable to the Scriptures, thro' his misunderstanding of them: So I never heard but that he carry'd himself in all other respects, very Christian-like towards those from whose Opinion he dissented. And as to his Conversation, it remained blameless to the last, as it had formerly been.

He dy'd of a strong Fever, which carried him off in a few Days, at a time when many others were sick and dy'd; nor can I find any Person now living that can give me a distinct Account of what he said and did, betwixt the time of his being taken sick and his Death: but, tho' notwithstanding, I hope he dy'd in the Lord.

EXAMPLE VI.

YONOHUMUH, who died at the Gayhead in the Year
1698.

THis *Yonohumuh* was an *Ohtoskow*, i. e. one of the Indian Nobility, being a Counsellor to that *Mittark* mentioned in *Chap. I.* But it is much more to his Honour, that he became a Christian and a godly Man, not long after his *Sachim* himself did so, than that he was such an *Ohtoskow*, or Counsellor, as he was before his Conversion.

He was accounted a very just and honest Man in his Dealings with his Neighbours, and a Man of great Prudence and Moderation, and very courteous and obliging to all that he had any thing to do withal.

He was a Man of great Industry, one who labour'd diligently with his Hands, and taught his Children to work also; and with their Help raised yearly a good Store of Corn, Beans, &c.

He was observed to be a Person of remarkable Charity, used to give very liberally to the Poor of such Things as he had, was far from bringing the Curse of the People on him, by withholding Corn from them; so far from not selling it, that he was willing, if there were Occasion, to give it away freely.

He was not, that I can hear of, given to any Vice whatsoever, but lived in all Things blameless.

He appeared to be a Hater of Sin, by continually reproving of it, and bearing his Testimony against it, and by using his Endeavours to have it punished; of the last I shall give one Instance.

His own Son, the eldest he had, being charged with the Sin of Fornication, and brought before the *Indian Court* to be examined about it, this good Man came to Court, and earnestly desired the Magistrates to search the Matter diligently, and not to spare his Son if he was found guilty; and when, on Enquiry, he was found so indeed, and Sentence was passed against him, he thanked the Court for the Judgment given, that he should have corporal Punishment inflicted on him; and again when that Sentence was executed, thanked the Officer by whom the Punishment was inflicted.

He was a praying Man, as appeared not only by his joining with the People of God in their publick and solemn Worship; but also in that he prayed constantly and devoutly in his own Family, as all that fear God and desire his Favour ought to do.

His Piety and Charity were moreover further discovered in what shall be here related.

He frequently at his own Charges made Feasts, to which many poor People were invited, and satisfy'd with Bread; and that their Souls might be fed also at the same time, he used to take care that they might then also have the Bread of Life broken to them, and always desired some Minister to preach a Sermon on these Occasions.

When he lay on his Death-Bed, but a few Days before he dy'd, *Peter Obquenkut* a Christian Indian, now a Minister worthy of Credit, going to his House to visit him, put some Questions to him, which, with the Answers he gave to them, here follow.

Peter. Do you believe that there is a God?

Yonobkumuk. Yes, I believe that there is indeed a great God whose Name is *Jehovah*, and that he created the World, and all things in it.

Peter. Do you know that you have sinned against the God that made you?

Yon. Yes, indeed I do so, I know I have committed many and great Sins against him.

Peter. Are you sensible that for your Sins you deserve to be tormented?

Yon. Yes, I know that my Sins have deserved that I should be cast into Hell, and be there tormented for ever.

Peter. Have you then any Hopes of being saved? and if so, by whom, and how?

Yon. I have been informed, that God sent his Son into the World, to redeem and save sinful Men, and that such as come to him by true Faith and Repentance, are saved from Wrath by him; and on this I ground my Hope for Salvation.

Peter. Do you then repent of your Sins, and by Faith come to Christ, since you hope for Salvation in this Way?

Yon. Yes, I do, I come, and come again to Christ, [or keep coming to him] and I mourn for my Sins, and intreat him to pardon them, and cleanse me from them.

And

And now bursting into Tears, he was not able for some time to say any thing more ; but after a while he spake as follows.

Jon. Had God but *one Son*, and no more ?

Peter. *He had but one.* He gave his only begotten Son, that whosoever believeth in *him* should not perish, but have everlasting Life.

Jon. Oh, the wonderful Love of God ! that having but *one Son*, he was willing to give him to suffer and die for us miserable Sinners, that so we might live thro' him.

Thus far *Peter Obquonbut's* Discourse with this good Man ; after which I can obtain no particular Account of what he said and did, but am in general assured, that he continued stedfast in the Faith to the last, praying earnestly to God, and waiting for his Salvation.

E X A M P L E VII.

SAMUEL COOMES, *an Indian Magistrate, who died at Nashouohkamuk, alias Chilmark, in the Year 1703.*

Samuel Coomes was the youngest Son save one of the memorable *Hiacoomes*, the first *Indian Christian* on *Martha's Vineyard*. He was by his Father when he was a Youth put to live with the worshipful *Thomas Mayhew Esq;* the Father of that *Mr. Mayhew* by whom the *Indians* of this Island were first instructed ; and living with one who had the Good of the *Indians* so much at his Heart as *Mr. Mayhew* had, he was very well instructed. He could read well, both in *Indian* and *English*, and well understood the Principles of the Christian Religion. He had no doubt also many good Instructions, and Counsels from his own Father, who lived and preached about two Miles from his Master's House.

But, notwithstanding all these Advantages, he was in his youthful Days a carnal Man. He would then sometimes drink to Excess ; nor did he stay here, but fell also into the Sin of Fornication, with a white Woman living in the Town where he dwelt. But tho he never that I could hear of, returned any more to the Sin and Folly last mentioned, yet he still continued to drink

too hard at sometimes, not being yet able to overcome his Lust after strong Drink, when he came where it was, tho he did not make a Trade of going after it.

After some Years he marry'd a Wife, to whom (as she, being a pious Woman yet living, informs me) he freely and fully confessed his great Sin, in that Unclean-ness of which he had been formerly guilty, and told her that he was often grieved on the account of it.

When he was first marry'd, his aged and good Father lived some Years in his House with him, and while he did so, carry'd on the Worship of God in that House; and also frequently gave good Instructions to these Children of his, and now his Son seemed in general to behave himself well, was exceeding diligent in his Business, seldom went where strong Drink was; yet when he came in the way of it, was apt to drink more of it than he should have done.

When his Father dy'd, he appeared to be much awakened, and of his own Accord offered to renew his baptismal Covenant, and actually did so: nor did he appear to do this in a mere formal manner, but with much Seriousness and Affection, at the same time acknowledging and lamenting the past Sin of his Life, and professing his Resolution by the Help of God, to forsake every evil and false Way, and that he would worship the God of his Father the remaining part of his Life.

The Vows of God being thus on him, he, without any further Delay, set up the Worship of God in his House, praying Morning and Evening in his Family as long as he lived. He now also read the Scriptures, and frequently sung Psalms in his House, and was careful to instruct his Children in their Catechisms, and *bring them up in the Nurture and Admonition of the Lord*. And tho this Man had naturally a Thirst after strong Drink, yet thro' the Grace of God he so far overcame that Lust, that he never, as I could learn, was more than once overtaken with it from the time he renewed his Covenant to his dying Day; and then he confessed and bewailed his Sin therein, and renewed his Promise to watch more carefully against that Temptation.

I think he was universally esteemed a very just and righteous Man in his Dealings with his Neighbours, not willing to wrong any in their Estates. I am told by a credible Person that lived very near to him, that once he had a

Cow that broke into a little Piece of Corn that belonged to a poor Neighbour of his, and devoured the most part of it; the which when he was informed of, he immediately killed the said Beast, and gave the poor Man a far greater Part of it than the Corn was worth, which had been eat by her, and gave a considerable Part of the Remainder to his poor Neighbours.

He seemed always to make Conscience of giving some Part of his little Incomes to pious Uses: to such therefore as taught him in the Word he communicated in all good things, tho he was not by any Law of Man obliged so to do: and scarcely any Man more carefully considered the Poor than he did; for he commonly made considerable Presents to his poor Neighbours, out of his Corn and Meat, and whatever else by his Industry was produced.

If a Meeting-house was to be repaired, or any thing else was to be done for the promoting of Religion, none would contribute more liberally to it than he. And when there was a Day of publick Thanksgiving, and Provision to be made for it, which among our *Indians* is brought into common Stock, (which the Poor as well as the Rich may come to and be filled) this our *Samuel* was one of the principal Providers for that Feast.

Being thus liberal, I think in him, as evidently as in almost any Person that I have known, were those Texts fulfilled, *The liberal Soul shall be made fat, and he that watereth, shall be watered also himself: The Liberal deviseth liberal Things, and by liberal Things shall he stand.* For altho this Man did not grow very great and rich in the World, yet the Blessing of God seemed to be on all that he had and did. His Stock lived and prospered, even then when he was but poorly provided to keep it. He generally raised Corn enough for the Supply of his Family, and had greater Plenty of the other Necessaries of this Life than most other *Indians* had.

Being called to serve his Generation for some Years, in the Place of a Magistrate, he was in the Discharge of that Office very just, *ruling in the Fear of God.* And to the end that Things might be well managed in his Courts, he used to open them by Prayer to God for his Help and Direction. He was observed to be very impartial in giving his Judgment in any Case brought before

before him ; and he endeavoured as much as he could to be a Terror to Evil Doers, by discountenancing and punishing their Offences.

But as good a Man as this Son of *Hiacoomes* was, he was guilty of one Fault, which I must mention, and a Fault it is which I believe many other good Men are guilty of : he never asked an Admission to the Table of the Lord, tho none that knew him would have scrupled to admit him to it.

However, I will do him the Justice to declare how he excused his not doing this ; he said, ' It was not because ' he despised that Ordinance of Christ, but because he ' feared that he was not well qualified for the Enjoy- ' ment of so high a Privilege ; and further declared, that ' the dreadful Miscarriages of many that were admitted ' to this holy Feast made him afraid to venture to come ' to it, lest he also should dishonour God and Religion ' by the like Irregularities.'

But it being now too late to retrieve a past Error, I fear there was never so much said to him as ought to have been, for the satisfying of his Scruples.

About a Year before he dy'd, he began to appear more serious than he used to do. He now spake frequently of the Frailty of human Life, and of his own in particular, and endeavoured to quicken himself and others to the Performance of the great Duties, which, if ever, must be done before the Night of Death overtake us. He about this time told his Wife, that he did not know how suddenly God might take him from her ; but that if he left her a Widow, she should firmly trust in God, and see to it, that she did not let go her Hold of him ; and be sure to take care to bring up her Children in his Knowledge and Fear.

He was sick but a few Days before he dy'd ; and having, during that time, the perfect Use of his Reason and Understanding, he (tho naturally a reserved Man) discoursed freely, and his Discourses were then such as did very well become a sincere Christian, viz. very heavenly and gracious. He spake much of the Power and Providence of God, and of his Mercy and Faithfulness towards all such as love, fear, and serve him, and mightily encouraged all that were about him, to live to him, and follow hard after him. He also declared his Willingness to resign himself, and all his Concernments into God's Hand,

Hand, submitting all to his sovereign Goodwill and Pleasure. And he said, tho he was a great Sinner, and unworthy of God's Favour, yet he was not thereby discouraged from seeking to God for his pardoning Grace and Mercy, but was persuaded that he should not fail of obtaining it, could he but sincerely repent of his Sins, and by Faith lay hold of Jesus Christ his only Saviour; tho which tho he acknowledged himself unable to do, yet he rely'd on the Holy Spirit of God for those gracious Assistances which were necessary to his so doing, and professed his Resolution to persevere in his Endeavours to come up to the Terms of the Gospel: and while these and such like Expressions were uttered by him, he intermingled with the Sentences he thus spake to Men, serious Petitions to God for the great Benefits of which he discoursed: besides which Ejaculations, he was frequently heard, during the time of his Sickness, in a more set and solemn manner, calling on God for his Mercy.

Thus he spake, thus he pray'd, and then he dy'd.

E X A M P L E VIII.

WILLIAM TUPHAUS, *who died in Chilmark in the Year 1705.*

THe Person I now speak of was a Son of *Taphus*, an *Indian of Chappaquiddick*, of whom I have heard nothing remarkable. When he became a Man, he marry'd a Daughter of Deacon *Jonathan Amos*, mentioned *Chap. I. Examp. 15.* And the Woman he thus marry'd was a great Blessing to him; for being a very pious and godly Person, she was probably very instrumental in bringing him to be such a one too.

He had for some Years after he was marry'd, too plain and evident Marks of an unregenerate State on him; his godly Wife could not by any means persuade him to set up the Worship of God in his Family; and tho he was given to labour with his Hands, and did, by working among the *English*, frequently get Money, and bring it home, giving the same to his Wife to lay up for him, yet he would in a short time demand it again of her, and spend it all in Drunkenness, so that his Wife and Children were sometimes greatly strained for

for want of such Things as should have been procured with what he wasted by his Intemperance.

His Wife being much afflicted with his bad Carriage herein, tho otherwise very kind to her, laboured, but in vain, to convince him of the Error of his Way; for nothing that she could say to him, seemed to make any considerable Impression on him: at length, she went in the bitterness of her Heart to her godly Father, and made her moan to him, declaring how much she was distressed for her poor Husband, and asked his Counsel what she should do in the Case that did so distress her? And he, in answer to her Requests, told her, that she should not suffer her Heart to be discomposed with the Trial that she met withal, but carry it well to her Husband, and commit the Matter to God, for he was strong, and Mens Hearts were in his Hands, and he could, when his time came, convince her Husband, and reform him, and that she ought with Patience to wait for that time.

With this so wise and pious Counsel of her Father's the Woman was much refreshed, and resolved to follow the Advice given her, and did accordingly.

It was not after this before she was taken with a grievous Fit of Sicknes, whereof she had very like to have dy'd; and now her Husband being much distressed with a Sense of the Evil of what he feared was coming on him, in the Death of so good and kind a Wife as she was, was brought to a Sense of the Sinfulness of his Ways, confessing the same, and lamenting that he had not sooner hearkened to her Intreaties and Counsels, and made Promises to endeavour to reform his Life, leave off his Drunkenness, and set up the Worship of God in his House: and he did in some good measure fulfil these Engagements; for from this time forward he prayed in his Family, and was very rarely known to drink to Excess, as he had formerly done.

But being thus prevailed withal, not to waste what he had in Drunkenness, he fell into another Extreme, rarely to be found among our *Indians*, viz. that of being too sparing. He was so saving of what he had, as hardly to allow his Family what was necessary; and was not at all forward to give good Entertainment to such as came to visit him.

His good Wife observing this, was uneasy at it, and let him know that she was so. She told him, that they were

were but Stewards of what God gave them, and they must be accountable to him how they disposed of it; and that what was put into their Hands was partly to improve for their own Comfort, and partly to do good withal to others, as they had Opportunity.

He seemed to take in good Part what his Wife thus said to him, and told her that all he had was before her, and he would leave the Management of what he had in the House to her, and she might use it in their own Family, or entertain her Friends with it as she thought convenient.

After this they lived comfortably, and served God chearfully; nor did the *good Man of this House* now think it sufficient to serve God therein only, but thought himself obliged to devote himself to the Service of God in his House too: he therefore offered himself to the Communion of the Church in the Place where he lived, and on making a publick Profession of Faith and Repentance, was admitted as a Member in full Communion in it, and in general carry'd himself as a good Christian ought to do, as long as he lived after it, which, I think, was about ten Years.

Indeed once in the time he was charged with speaking untruly in a Matter, wherein he and another had a Controversy; and being convicted and convinced of his Error therein, he gave good Satisfaction to those whom he had offended. And he was also once overtaken with strong Drink, after he had made a publick Profession of Religion, when being admonished, he made a humble Confession of his Sin, promising to be more watchful against that Lust for the future, and was as good as his Word therein, no more that I could ever hear of returning to that Folly.

He dy'd of a lingering Dislemper, which held him near a Year, before it put an End to his Life. During that time he carry'd himself as a sincere Christian ought to do. He gave much good Counsel to his own Family, and others that came to see him. He pray'd very much to God to pardon all his Sins, and be reconciled to, and at Peace with him thro' Jesus Christ his only Saviour. He instructed his Children in the great Truths of Religion, and exhorted them earnestly to the great Duty of Prayer, which they daily saw performed in the Family; and did particularly sometimes take into his Arms, and thus instruct

and exhort his little Daughter *Bethia*, afterwards to be mentioned with some other of his Children.

As I doubt not but that God gave him a true saving Faith, so he was also pleased to give him Peace in believing. He declared some time before he dy'd, that he had quitted all the Interest and Concernments which he had had in the Things of this Life and World, and was freely willing to leave them all, and go to his heavenly Father, in whose Mercy he trusted, and by whom he hoped he should be graciously received; and in this Hope he continued as long as his Life lasted.

E X A M P L E IX.

ABEL WAUWOMPUEQUE Senior, *who died at Nasho-
wohkamuk in the Year 1713.*

THis *Abel* was a Brother of the *Sackim Mittark*, mentioned *Chap. I. Examp. 7.* and the glad Father of that good *Abel* mentioned also in the same *Chapter, Ex-ample 22.*

He was amongst the first that embraced Christianity in the Place where he lived and dy'd; nor did he ever after, that I can hear of, give Grounds to any to suspect his being a sincere godly Man.

He was either one of the very first of our *Indians* that confederated to serve the Lord in a particular Church-State, in an Attendance on all his Ordinances; or else joined to that Society soon after it was gathered, in the Year 1670: and having thus professed Subjection to the Gospel, he walked as did become a Person professing Godliness.

He used to read the Holy Scriptures in his Family, and prayed daily to God with them; and was also very constant in his Attendance on the publick Worship and Ordinances of God, and did appear very devout and serious therein.

He was a zealous Reprover of the Sins of the times in which he lived, especially the Sin of Drunkenness he did abhor, and earnestly testify'd against it.

He could not endure Contention among Brethren, but earnestly endeavoured to promote Peace and Unity among them: when therefore at Church-Meetings he saw there

there was Danger of Discord, he would rise up and say, *Be at Peace one with another ; consider that Christ hath said to you, Peace I leave with you, my Peace I give unto you.*

He was sometimes called to the Office of a Magistrate among the People of his own Nation, and used to be a Terror to Evil Doers when he was in that Place of Trust, by inflicting deserved Punishments on them.

So excellent a Gift of Prayer had he, that tho he was never that I know of, called to preach, yet our *Indian* Ministers did sometimes invite him to pray in publick, as on Days of Fasting and Prayer, and on the *Lord's-Day* also ; and I have my self heard him with very good Satisfaction.

He used to sing Psalms in his House, while he had a Family of his own to join with him in that godly Exercise ; and, after he was blind with Age, and lived among his Children in their Houses, he continued to praise the Name of God, by singing to himself such Psalms as he had learned by Heart, while he had his Sight ; as particularly part of the 18, also the 118, and 122.

He used to talk very piously and prudently, while he had the perfect Use of his Understanding ; and tho he lived to so great an Age, that his Reason and Memory did at last in some measure fail him, yet his Piety and Charity did even then very much appear in his Discourses ; and he had by Faith such a Prospect of things invisible and eternal, as made him very willing to leave this World, that so he might enter into the Enjoyment of them.

I believe none that knew this Man question his sincere Piety ; I'm sure I my self do not.

The hoary Head is a Crown of Glory, when it is thus found in the way of Righteousness.

EXAMPLE X.

JAMES NASHCOMPART, of the *Gayhead*, who died at Pashkehtanesit, alias Tuckers-Island, in the Year 1713.

WHO the Parents of this *Indian* were I know not, he being an old Man when I was first acquainted with him.

He was I think among the first of the *Indians* that embraced Religion at the *Gayhead*; and, as far I can learn, walked according to the Rules of it for ever after.

He appeared to be a Man that feared God and eschewed Evil, and was a sharp Reprover of Sin in his Brethren and Neighbours, would tell them plainly that they sinned against God when they did so.

He was all the while that I was acquainted with him, which was many Years, a Member of the Church of Christ in full Communion, and never that I heard of, gave any Offence to his Brethren, unless it were once to some of them in speaking too hastily, but he readily owned his Fault in it. He was none of those that followed after strong Drink, but testify'd against their Practice that did so.

He was a Person very zealous and affectionate in his Prayers, humbly confessing his own Sins, and the Sins of others in them, and the Mercy of God in sending his Son to redeem Mankind from Sin and Damnation, and pleading earnestly for Pardon and Mercy for himself and others, thro' Christ's Merits and Intercession for them, and for Sanctification to be wrought in the Souls of Men, by the mighty working of God's Holy Spirit in them.

He used before he went to Prayer to utter some pious Sentences about the Things our Prayers should have a relation to; and I am told by *Peter Obquankut*, the present Minister of the *Gayhead*, who is very worthy of Credit, that he has heard him on such an occasion magnifying the Power and Work of the Holy Spirit, discovered in the Impressions which he makes on the Souls of good People.

This good Man going to the Island above mentioned to see a Friend or two of his that lived there, returned not hither again, but went from thence to Heaven, as there is good reason to believe. I cannot attain so parti-

cular an Account as I would have had of his Deportment in his Sickness, and at his Death : however, I am credibly informed, that his Discourses were to the last such as did become a dying Christian, and that he called often on the Lord while he was sick, as well as when he was in Health.

Tho he was an old Man when he ended his Days, yet I'm told he was able to stand and go, even to the Day on which he dy'd ; and that having just before his Death been out of Doors, he came in and laid himself on his Bed ; and then turning his Face to the side of the House, and calling on his God, immediately resigned up his Spirit to him.

E X A M P L E XI.

AKOOCHUK, who died at Gayhead, November 14th, 1714.

THis *Akoochuk* was esteemed a Person of good Quality among the *Indians*. And when he was a Man grown, he marry'd a Daughter of the *Sachim Mittark*, formerly mentioned, and was afterwards one of his *Anroskouag*, i. e. *Counsellors*.

He was while a young Man, somewhat given to strong Drink, and did sometimes drink to Excess ; but embracing the Christian Religion, he obtained a Victory over his Lusts, and lived many Years very temperately and blamelessly among his Neighbours.

He worshipped God constantly in his House, and tho he was not a very good Reader, yet used Books, endeavouring to get Good out of them, and took Care to learn his Children to read better than he could, and was a diligent Instructor of his Household : nor were his Endeavours to train up his Children for God without some good Effect, for some of his Children have already dy'd hopefully, and there is one of them yet living, who is a Man of a good Conversation, and a Preacher of the Word of God to his Countrymen, and has sometimes been a Schoolmaster among them.

He was reckoned very charitable to the Poor, not only feeding them when they came to his House, but also giving them what was convenient to carry home with them. And he was esteemed a Person of Moderation and Discretion, and of a very kind and obliging Conversation.

He several of the last Years of his Life served his Generation in the Place of a Magistrate; and while he did so, endeavoured to be a Terror to Evil Doers among his Neighbours, and used also to give much good Counsel to them.

He diligently attended on the publick Worship of God, and treated Christ's Ministers as Persons worthy of Honour: but in this he failed, that he did not ask an Admission to special Ordinances, tho' none but himself questioned his being qualified to enjoy them; which his doing, and not a Contempt of them, kept him back from.

He was sick about a Month before he dy'd; and having the perfect Use of his Reason the greatest part of that time, he commended Religion to those of his own Family, and others that came about him, and exhorted them to pray constantly and fervently to God, and carefully to abstain from sinning against him. He then also professed his Hopes of Eternal Life, thro' the Sufferings and Obedience of the Son of God, in whom he trusted for Salvation; and thus trusting and hoping in his Saviour, he willingly dy'd. And his Wife, who was, as there is reason to hope, a godly Woman, dy'd a few Days after him.

EXAMPLE XII.

JAPHETH SKUHWHANNAN, *who dy'd in Chilmark, in the Year 1715, when he was about 26 Years old.*

THis *Japheth* of whom I now speak, was a Son of *Nicodemus Skuhwhannan*, and his Wife *Bethia*, Daughter of the well known, and frequently before mentioned *Mr. Japheth Hannit*.

His Father and Mother being both religious Persons, gave him good Instructions while he was a Child; and he early discovered some Inclinations to the Things that are good, so that his Friends had great Hopes of him.

When he was about ten Years old, his Grandfather *Hannit* having no Son living of his own, (all his own hopeful Sons dying while they were young) took him to live with him, and kept him for the most part as long as he lived; and I suppose educated him as well as he could, not only as being one of his own Family, and so under his special Care and Charge, but as being also instead

instead of an own Son to him, and one called by his Name.

He learned to read *Indian* well, and made a considerable Progress in learning to read *English* also ; and could likewise write a legible Hand. He was also well instructed in his Catechism, and did himself take Pains to understand the great Truths contained in it. His Friends seemed very desirous that he should be a good Man, and endeavoured what they could, by good Counsels and Instructions, to dispose his Mind to things good and vertuous ; nor did their Labour herein appear to be in vain, for there were some good things found in him towards the God of his Fathers while he was young : for he was observed soberly to attend religious Duties in the Family, to read good Books, and was also found sometimes praying in secret to God. He was also very obedient to his Parents, and seemed not to make a mock of Sin as many did.

After the Death of his Father, who dy'd at *Annapolis-Royal*, after the Place was taken in the Year 1710. his Mother being left a Widow, went to live with her Father where he before was ; and his Grandfather dying not long after, *viz.* in the Year 1712, his Mother, Grandmother, and himself, were left to keep House together. And tho now deprived of so good a Relation as Mr. *Japheth* was, yet not being willing to lose the Presence of God also, which is infinitely better than that of any Man's in the World, they still carefully upheld the Worship of God in the Family, the Mother for the most part, but sometimes the Daughter leading in that Duty : but the Youth I'm speaking of, being arrived to those Years of Discretion, wherein it might be more decent and proper for him to perform that Duty, they devolved that Work on him ; and his Relations were now much comforted in him, and both those and others had very considerable Expectations concerning him.

However, it must be confessed, with respect to this young Man, that when he was about eighteen or nineteen Years old, he shewed too much Inclination to go into bad Company, and follow after strong Drink ; of which Fault, being seriously admonished, he was obliged to acknowledge, that he had twice or thrice drunken more than he should have done ; but being reprov'd for his Sin herein, he reformed, and never more that I have heard of, returned to that Folly.

Soon after he was grown up to the State of a Man, he appeared to be unhealthy; and the ill Habits of his Body increasing more and more on him, he at length fell into a Consumption, that put an End to his Life.

When Sickneſs came on him, he freely acknowledged, and exceedingly lamented, the Follies and Irregularities of the former Part of his Life, own'd the Juſtice of God, in bringing on him the Affliction with which he was exerciſed, expreſſing at the ſame time his earneſt Deſire, that the ſame might turn to his ſpiritual Advantage, and his Hopes that it would do ſo. At preſent he was not ſenſible that his Sickneſs was like to be unto Death; he therefore made uſe of Medicines in order to the recovering of his Health: but after ſome time perceiving that he grew worſe, notwithſtanding any means that he uſed, he told his Friends, ' that they had taken much ' Pains to get things for him, in order to the reſtoring ' and recovery of his Health, but God had not bleſſ'd them ' to that end, and he thought he ſhould not recover; and ' therefore did not deſire that they ſhould ſeek any more ' Medicines for him, but was willing to ſubmit to the ' Goodwill and Pleaſure of God concerning him; only earneſtly deſired that he might obtain an Inter-eſt in that ' Favour of his which is better than Life it ſelf, and that ' he might when he dy'd enter into Eternal Reſt and ' Happineſs in the World to come.' This therefore he ſaid *he was reſolved to ſeek in the firſt Place.*

He accordingly now ſeemed diligent in his Preparations for his approaching Death. His Strength was not yet ſo far gone, but that he could pray in the Family, which therefore he daily did; and the Prayers which he now made were moſt earneſt and pathetic, ſuch as did well become a Man that expected very ſhortly to leave this World: and beſides thoſe wherein the reſt of the Family joined with him, he very frequently poured out his Heart before the Lord more ſecretly, as when he thought the Family were aſleep, and knew nothing of it, tho' ſome or other of them at ſome times did ſo.

He now alſo moſt ſeriouſly exhorted all that came about him, young People eſpecially, to take care of their Souls, and apply themſelves in earneſt to the great End of Religion, and that ſpeedily while their Opportunities laſted. He likewiſe now comforted his Mother, and other Relations, exhorting them to go on ſtedfaſtly

in that Course of Religion and Godliness wherein they were engaged.

He discoursed frequently of *Jesus Christ*, and the Way of Life and Salvation provided for the miserable Children of Men in and thro' *him*. He asserted his own Persuasion of the Truth of the Gospel, wherein this Way to Life is revealed; and magnify'd the Mercy of *God*, in contriving, providing, and revealing it, and sending his Ministers to persuade Sinners to be, in this way, reconciled unto *him*.

Not having in the time of his Health asked an Admission to the Ordinance of the Lord's-Supper, he now desired to renew his baptismal Covenant; and that it might be, he might partake of that Seal of the Covenant before he died. And in this his Desire was granted; for to the end he might do so, the Church met in the capacious Wigwam wherein he lay sick; where, after a serious Profession of Faith and Repentance, he solemnly renewed his Covenant with *God*, and was admitted as a Member in full Communion in that Church: And soon after it, the Lord's-Supper being for his sake celebrated in the same Place, he, with the rest of the Church, partook of it.

At his desire, there were also sometimes Sermons preached in the same House, once by my self, and at other times by some of the *Indian Ministers*; upon the hearing of which, he seemed much refreshed, and express'd his Thankfulness.

I sometimes went to visit him in his Sickness, and did with Pleasure hear his serious and savoury Discourses about the things of *God*, and another Life and World. He professed his Willingness to submit himself, and all his Affairs, to the good Will and Pleasure of the Lord his *God*; and professed his Hopes in the Mercy of *God*, thro' *Jesus Christ* his Son, for eternal Life.

When he was going to die, he desired *Job Soomannan* afterwards to be mentioned, to commit him to *God* by Prayer: to which the said *Job* willingly consented; but desired to sing part of a Psalm before he prayed, (which by the way is very usual among the *Indians*) the doing of which was so acceptable to the dying Man, that he joined with the rest so audibly, that he was plainly heard among them; and he also shewed his consent to the Prayer then made, by repeating, with a low Voice, every Word and Sentence after him that pray'd, and frequently

listning

lifting up his Hands towards Heaven, while the Prayer was sent up thither ; at the conclusion whereof, his Hand that was up before falling down, he immediately expired, without ever speaking one Word more.

E X A M P L E XIII.

SAMUEL JAMES, *who died at Sanchekantacket in Edgartown, in the fall of the Year 1715.*

THE Father of this *Samuel James*, was *James Cox-keeper*, an *Indian of Edgartown*, who died many Years since. His Mother was that good *Old Sarah* mentioned *Chap. III. Example IV.*

He was taught to read when he was a Child, and otherwise well instructed by his godly Mother ; but was nevertheless, while a young Man, a great Lover of strong Drink, and would drink to excess ; and in his drunken Fits, fight and be very unruly ; and the more so, for that he was a very strong Man, whom few could grapple withal, when there was occasion by strength of Hand to govern him.

I do not remember that I have heard that there was any observable Change in him, till after he was married ; but the kind Providence of God directing him to marry a Woman that loved him much better than she did that sort of Drink which he much delighted in, and he also having a great Affection for her, it has been thought that she prevailed with him to leave off his Drunkenness, and follow after things that were of greater Advantage to him than strong Drink could be. However, he was after his Marriage very much reformed, and lived far more temperately than before he had done, and was very diligent in his Business, and carefully attended on the publick Worship of God ; but still neglected to worship God in his Family, till an awakening Providence quicken'd him unto it.

His good and kind Wife had very like to have died in Child-bed with the first Child she had ; and he was so much affected with the Sense of the Loss which he then greatly feared, that he could no longer keep Silence, but began to call on that God who is a Hearer of Prayers, and a Rewarder of them that diligently seek him : and having experienced the Goodness of God, in sparing his
Wife,

Wife, and still continuing her to be a Blessing to him, he ceased not to call upon him as long as he lived afterwards ; which, I think, was about five or six Years.

In his Concern for his Wife thus manifested, his Love to her was indeed very observable ; and that he had Cause to be well affected towards her, on the account of her good Affections to him, I could not but my self observe in one Instance : He being pressed to go as a Soldier into the War, he was most grievously distressed on that account, and came weeping to me, praying me, if it were possible to get him released ; telling me, that his leaving of her would be a greater Grief to her than she was able to endure. But this being a Parenthesis, I shall go on with my Story of him.

Being thus become a *praying Man*, which among our *Indians* signifies a *godly one*, he in other regards behaved himself as a Person professing Godliness ought to do. He read the Scriptures in his Family, and conformed his Life unto the Law of God expressed in them : He was, I think, by all that knew him, *English* as well as *Indians*, esteemed as a Man of Truth, and as one that was just and honest in his Dealings.

As he was himself a constant Attender on the publick Worship of God, so he very much excited his Neighbours to do so too ; and was a great Promoter of all things that are holy, just, and good ; and a faithful Reprover of Sin, both in his own Family, and among others with whom he conversed. And he had this Testimony, that he was very kind and charitable to his poor Neighbours, being willing to distribute to them when there was occasion for it.

He was taken ill on a Lord's-Day at Meeting, and was not able to set the Tune of the Psalm in the Afternoon, as for some time he had been used to do ; and as he went home in the Evening, he told his Wife, he thought he should go to the House of God no more ; and, as he said, so it proved, for on the next Saturday he died.

As soon as the Sabbath was over, on which he was first taken sick, he began to set his House in order, as tho he knew he was to die very speedily.

He took great care that all his just Debts might be duly paid after he was dead, letting his Wife know how all his Affairs were circumstanced, and giving her Directions

rections how she should manage them after his Departure from her.

He set himself diligently to prepare for his own Dissolution, endeavouring to obtain the Pardon of all his Sins, thro' the Blood of his only Saviour.

He sent for a Minister to assist him in his Preparations for his Change, to whom he confessed and lamented the Miscarriages of his Life, and owned his Unworthiness of Mercy by reason of them, but expressed most Grief at his having neglected solemnly to give up himself unto God, to serve him in an Attendance on all the Ordinances of his instituted Worship. He also desired him to shew him the Encouragements given in the Gospel to such Sinners as he was, and direct him how to improve them: As also to pray to God for him, that he might have Grace to do what was incumbent on him, in order to his Salvation. Nor was he unwilling to put in practice the Advice given to him.

He expressed earnest Desires of being reconciled to God thro' the Merits of his Son Jesus Christ; and he cry'd earnestly to God for the Mercies he desired to obtain.

He earnestly exhorted his Relations and Neighbours to pray without ceasing to God for the good things they needed, and which none but he could bestow upon them; and to abstain from every thing that would provoke him.

He pray'd every Day with his Family, from the beginning of his Sickness to that whereon he died; and, that he might the better shew the Reverence which he did bear to the Object of his Worship, he always arose and stood on his Feet, while he called upon his Name; and tho' he was so weak that he could not rise and stand without help that day he died, yet he would still stand up and call upon the Lord, 'twice doing so but a very little before his Death; in which Prayers of his, he with much Faith and Fervency committed his Soul into the Hand of God his Saviour.

Being told that he was too weak any more to rise and stand in Prayer, as he had done, he after this sent up some Requests to God as he lay upon his Bed, and so died.

Tho' he had not a Plerophory of Assurance that he should enjoy Life eternal, yet he appeared not to be without

without that Hope which is the *Anchor of the Soul both sure and stedfast.*

E X A M P L E XIV.

ANNAMPANU, *otherwise called MAATTI, an Indian of Gayhead, who died in Dartmouth in the Year 1715.*

THIS Man was a Grandson to *Nabtoohsack*, formerly a *Sachim* of the *Gayhead*, his Mother being Sister to *Mittark* before-mentioned, *Chap. I. Example VII.* and he was the Father of that excellent *Joash* mentioned in the same Chapter, *Example XXI.*

He was, as I have been informed, while a young Man, one that *walked in the Way of his own Heart, and in the Sight of his own Eyes*, loving and following after strong Drink; and would also sometimes be in Broils, among those *who have Sorrow, Contention, Babbling and Wounds without Cause, &c.* But it was not very long before he reformed these Disorders, and began to worship God in his House, and appeared to be a religious Man, shewing a Respect to God's People and Ways.

However, he was well in Years before he publicly professed Repentance towards God, and Faith towards the Lord Jesus Christ, and joined himself as a Member in full Communion to the *Indian Church* on the Island; but having once avouched the Lord to be his God, and promised to walk in his Ways, he for ever after adorned the Doctrine of God his Saviour, by walking as did become the Gospel. He was, I think, by all that knew him, esteemed a Person of a very blameless Life. I was myself many Years acquainted with him, and do not remember that ever I heard that he was guilty of any considerable Fault in all that time. Tho it is not to be doubted, but that he had his Failings as well as others.

He was one that used to discourse very seriously on matters of Religion: I remember I have heard him talk very sensibly of the Power of indwelling Sin in Mens Souls, declaring how hard a thing it was for Persons to mortify it, and get the Victory over it; instancing, in particular, the Lusts forbidden in the seventh Commandment.

He was a praying Man : And as he pray'd in his own House, while he had one ; so when, after he was grown old, he had no House of his own, but lived in other Families, he was a Blessing to them by his many good Prayers in them, and good Counsels given to them. He then also used to go about doing good, as in visiting the Sick and Afflicted, and counselling and comforting of them ; and, as occasion was, praying with and for them.

Of his Charity and Piety this way manifested, I shall here give one Instance.

Peter Obquanbut, now Minister at the *Gayhead*, being in the Year 1714 taken by the *French*, and carry'd away to Sea, no body then knew whither, his Wife and Children were in great Distress about him, not knowing whether ever he would return to them again : But this good Man knowing how disconsolate their Condition was, and what Cares and Fears they were under, used almost every Day to visit them, speaking good and comfortable Words to them, and praying with and for them, till, by the good Providence of God, the good Man was returned to his Family again.

After this, our good *Annampanu* lived not long ; for the next Year, going to visit his Friends on the Main, where he sometimes formerly lived, he there died : and tho I have had no Account how he carried himself in his last Sickness, yet I hope it is well with him ; because *I know it is in the end always so with them that fear God, which fear before him.*

EXAMPLE XV.

JOB SOMANNAN, who died at *Christian-Town*, in the Year 1718.

THIS Job was a Son of a praying Indian of *Takame*, alias *Tisbury*, called *Somannan* : His Mother was by some thought to be a *Heathen*, yet she owned the true God, and did sometimes call upon him.

Their Son *Job* was taught to read *Indian* while he was a Youth ; and he afterwards, by his own Industry, learned to read *English* pretty well. He also learn'd to write a very legible Hand, and was well instructed in his Catechism.

Yet after all these Advantages received, the *Job* of whom I am speaking, did not in his younger Days appear to *fear God and eschew Evil*, as he ought to have done. He appeared to have such an Inclination after strong Drink, as to need the Grace of God to restrain him from the excessive Use of it : He was also charged with the Sin of Fornication, nor did he, I think, deny that he was guilty of it.

But appearing after some time to be much reformed, and to live a sober and orderly Life, he married a Daughter of Master *Japheth Hannit*, with whom he lived chastly all the rest of his Days.

As he was, before he married, observed by some to pray in secret to God ; so as soon as he had taken a Wife to be a Meet-help to him, he pray'd with her, and such others as happened to be present with them when that Duty was to be performed.

When *Japheth*, his good Father-in-Law, lay sick of the Illness whereof he died, having no Son of his own, this Son-in-Law of his did, in a very dutiful manner wait on him, and take care of his Affairs ; and prayed in the Family, and with him, as there was occasion for it. He also wrote down those dying Speeches of his which my Reader has already had in his Life.

We were now ready to think that this *Job* was a good Man. However, it is reported, that after this he was guilty of dealing very unfairly with a Neighbour of his, and that he confessed the Offence, and took the Shame of it upon him, and made Satisfaction for it : Which, is sufficient to prove that he was then a wicked Man, it must be acknowledged that he was unconverted till about five or six Years before he died ; but the Truth of this Hypothesis I call in question. However, from this time forward I have not heard that he was ever guilty of any scandalous Offence whatsoever. He was a Man very diligent in his Business ; and being a Weaver by Trade wrought much for the *English* as well as the *Indians* and so provided comfortably for his Family, tho' lame in one of his Legs : and I think those that imploy'd him generally accounted him very faithful.

He was a great Lover of good Books, was not willing to be without any such as had been translated into his own Mother-Tongue ; and he used sometimes to read *English* Books also.

He had by his Wife but one Child, a Daughter, who is yet living ; and her he carefully instructed in her Catechism, and otherwise frequently taught and exhorted her. He also frequently gave good Instructions and Exhortations to others, especially his own Relations ; and I believe did good by them.

He very constantly and diligently attended on the publick Worship of God, therein discovering a Love to God's House and Ordinances ; yet he never offered himself to join as a Member in full Communion to any of the Churches on the Island. I was well acquainted with the Man, and had frequently Discourses with him on this and some Matters of Religion, and must testify that he used to talk seriously. He always expressed a sense of the Truth and Excellencies of our Holy Religion, and a Desire to conform his Life to the Rules of it ; but had such Apprehensions of the Holiness that was necessary to qualify Persons for the Enjoyment of Church-Privileges, that he thought it not safe for him to venture to lay claim unto them.

He complained much of the Sinsfulness of the Lives of many Church-Members ; and seemed very desirous that some Way might be contrived for the Reformation of the Manners of his Countrymen, and would some times say he thought they were out of the way, in not being willing to have *Englishmen* for their Pastors.

He seemed to be a Person of a tender Conscience, and would, if seriously dealt withal for a small Fault, confess the same with Tears, and promise to amend what had been amiss in his Carriage, and would be as good as his Word therein.

He died of a Fever, which so disordered his Head that he was for the most part delirious in it : But when he was first taken, he said he questioned whether he should recover or not ; and added, that he was willing to submit to the good Will and Pleasure of God concerning him, whether it were that he should live or die ; only he earnestly desired to be reconciled unto him thro' Jesus Christ his only Saviour, and did trust and hope, that thro' his Mercy he should so be.

Finding that his Understanding began to fail him, he said he earnestly desired to meditate on God, but his Head was so disordered, that he could think but little of him. After this he was but little sensible ; but when he

he had any lucid Intervals, he confessed his Sins, and professed Hopes of finding Mercy with God ; particularly just before he died he spoke to this Purpose. And why may we not hope that he obtained Mercy ?

EXAMPLE XVI.

DAVID PAUL, *who died at a Place called Nunpaug in Edgartown, in the Spring of the Year 1718.*

THE Parents of this *David* were esteemed morally honest, and did sometimes pray to God ; yet were they very faulty in that they did not send their Children to School as they ought to have done : So that neither this nor their other Children were taught to read ; nor was this *David* otherwise well instructed in his Youth ; and not being *trained up in the way in which he should go*, he began while young to drink hard, and keep bad Company.

When he was of Age to marry, he took to wife the Daughter of a praying Man, *Jacob Sockaconnit*, hereafter mentioned. However, he did not for some time follow the Example of his Father-in-Law, in worshipping of God with his Family ; yet it seems he had so much sense of God and Religion in his Heart, that he would, when he was in trouble, call upon him for Mercy. And having no Child for several Years after he was first married, he was much troubled at it ; and not being so ignorant as not to know that Children were God's Gift, he prayed to him to give him a Child ; and vowed that if he did so, he should then be *his God*, and that he would love and serve him.

God condescended to hear this Prayer of his, and so to put him upon the trial, whether he would be as good as his Promise or not : nor did the poor Man forget the Engagement that he had laid himself under, to serve the Lord, who had granted him the Mercy he desired. He declared that he received his Child as a Gift of God, in answer to the Prayer which he had made to him, and therefore acknowledged himself as bound by Promise to serve him.

The Vows of God being thus upon him, he without further Delay set up God's Worship in his House, praying Morning and Evening to him ; and very much reformed

what was amiss in his Life : yet would sometimes drink too hard ; and when he had so done, would be much troubled at it, and under such Discouragements about his own State as not to be able for some time to call upon God in his House, as he had been used to do. But then he would renew his Resolutions, *to look again towards God's Holy Temple*, and would call upon the Name of the Lord.

After some time, his Mother dying, he was much affected at it, and renewed his Resolutions to abstain from the Sin of Drunkenness, with which he had hitherto been sometimes overtaken ; and now God helped him to fulfil his Engagements herein. He (so far as I can understand) in the following Years of his Life lived very temperately ; and tho' he still sometimes used those spirituous Liquors which had formerly hurt him, yet he took care not at all to abuse himself with them.

And having thus overcome the Lust and Sin that did before so easily beset him, he did for the future run with Patience the Race that was set before him.

He called on God daily in his House, making humble Confessions of his Sins, and imploring the pardoning Mercy of God thro' the precious Blood of his dear Son. He also very constantly and seriously attended the Worship of God in *his House* : and under the Advantage of publick Ordinances, and private Conferences with God's People, in which he delighted, he seemed to grow in Grace, and in the Knowledge of his Lord and Saviour ; so that his Profiting was plainly discerned by such as were acquainted with him. And he grew into such Esteem for Piety and Wisdom, among the Christian *Indians* of the little Village to which he belonged, that on Days of Fasting and Prayer in that Place, he was sometimes desired to be a Mouth to the rest in the Duty of Prayer, wherein they spent the Afternoon ; several of the best qualified taking their turn to lead in that Duty.

Being now justly looked upon as a godly Man, he did in some good measure comply with the Duty required of such, when it is said to them, *Deut. vi. 6, 7. The Words which I command thee shall be in thine Heart ; and thou shalt teach them diligently to thy Children, &c.* He having asked one Child of God, God was pleased to give him several more ; and it was his Desire to give again to
God

God these kind Gifts of his to him ; and he would sometimes exprefs to others this Desire of his.

But this did most evidently appear in his Care to educate his Children for God, that so they might be prepared to live to him.

He took very great Care that his Children might not fail of being taught to read, being himself sensible of the Inconveniency of being without such Learning ; and tho he was under a great Disadvantage, as living far from any School, in which they might be instructed, yet he was so set on their Learning, as for some time to get them boarded at a House near the School, to which he desired to send them. And which is yet more, there being no School in the Place the Year before he dy'd, he was himself at the Charge of hiring for several Months a sober young Man, who was then a Candidate for the Ministry among the *Indians*, on purpose to teach his Children to read and instruct them in their Catechisins ; by which means they received great Advantages.

Some might possibly enquire, how this Man was able to be at such Charges ; but I shall prevent this by informing them, that being a Person of great Industry in his Business, he provided for things honest and commendable, *not only in the Sight of the Lord, but in the Sight of Men also*. He had his Cows, Oxen, Horses, and Swine, also his Cart and Plough, and Cribs, and Stacks of Corn, and his Wigwam well furnished with things necessary for the Use of his Family, and also to give to the Poor, when the Case called for it.

Yet there was one thing that this good Man thought himself to want, and that was a comfortable Assurance of the Love of God to his Soul ; tho God perhaps saw it best for him, that he should be without such Comfort, and that he should *be in heaviness thro' manifold Temptations*.

When he discoursed concerning his own State before God, he still appeared to be in the dark about it, and used to reflect on himself as a most vile and sinful Creature ; yet would in the Conclusion of his Discourses encourage himself in the Mercy of God, and the plenteous Redemption that is in his Son Jesus Christ : nor did he give over seeking for Mercy in the Way proposed in the Gospel. About a Year before he dy'd, he had a Fit of Sickness, wherein he, more especially, frequently talked as has been now declared.

He was apprehensive that he had not long to live, for some time before he dy'd, while he seemed to be pretty well in Health, and would then say, that he would have such as had any Love for him, discover the same by taking care that his Children might be well instructed when he was dead; and he himself did frequently give good Instructions to them: he also charged his Wife to see to it, that they were well educated. When he was taken with the Fever, whereof he dy'd in about five Days, his Distemper was so violent, that he had enough to do to conflict with the Pains of it; and he was so choaked with Phlegm, that he was capable of saying very little, so as to be understood: yet those that attended him perceived, that he cry'd earnestly to God for Mercy, and he thanked the Minister that came and prayed with him: And being asked, whether he still trusted in God his Saviour; he by Signs shewed that he did, and so dy'd.

E X A M P L E XVII.

JACOB SOCKAKONNIT, *who died at Nunpaug in Edgartown, in the Year 1721.*

THis *Jacob* was the eldest Son of *Thomas Sockakonnit*, mentioned *Chapter I.* And being the Son of so good a Man, was well instructed in his younger Days; and was so far affected and influenced by the Means he enjoyed, and those Operations of God's Holy Spirit which did accompany them, that he acknowledged the *Truth* and *Excellency* of the *Christian Religion*, and appeared to have a Love to the House and Ordinances of God, and a high Esteem of good Men, and seemed himself to desire to be such a one.

He prayed daily in his House, and very constantly attended the publick Worship of God; and if at any time it happened that there was no publick Preaching in the Place where he lived, he appeared to be very uneasy at it, and would scarce give any rest to those that had the Management of the *Indian Affairs* on the Island, till there was a Preacher provided to dispense God's Word in that little Place. And when the *Indians* of that Village had for many Years no Meeting house, after the burning of one which they formerly had there, this *Jacob* kindly invited

nvited them to meet in his own large Wigwam, and there courteously received them as long as he lived, professing a great Satisfaction in it, that the Word of God was brought so nigh to him, even into his own Dwelling.

He appeared to be much concerned if any of the People of the Place did not duly attend the publick Worship of God, and would do all that he could to persuade them to attend constantly on the Means of their Salvation. He did also much encourage the upholding of a School in the Place, and endeavoured to persuade the People to send their Children to it.

Thus forward and active was this our *Jacob* for the upholding of Religion in the little Place to which he belonged; but, alas! there was one grievous Temptation with which he conflicted, he had an excessive Love to strong Drink, and would sometimes be overtaken and overcome by it: and tho he seemed to strive against it, yet the Temptations were so powerful, that it did too often prevail against him.

Such, as has been now declared, was for many Years the Weakness of this poor Man; yet I could not but observe, that, when I discoursed with him about his Sin and Fault therein, he never endeavoured to justify himself, or extenuate the Evil, of which he was guilty, but judged and condemned himself for it, and bewailed his Misery on the account of the Power of that Corruption that he had in him, and renewed his Resolution to strive against it, and to wait on God for his gracious Assistance therein. I also observed that he (especially towards the latter Part of his Life) more carefully shunn'd the Occasions and Temptations by which he was apt to be overcome. He went not so frequently to drinking Houses as he had been wont to do: nor did he drink so hard when at them, as he had formerly done. However, he remained still too much under the Power of this Lust.

Thus the Case stood with him till about two Years before he dy'd, when being more tender thorow Convictions, he declared to an *Indian* Minister the deep Sense he had of the great Sin of Drunkenness, to which he acknowledged he had hitherto been too subject; and withal declared his Apprehensions of an absolute Necessity of a thorow Reformation, and Resolution, by the Help of God's Grace, to live a new Life.

After this there was a sensible Reformation in the Man, and I cannot learn that he was from thence forward ever guilty of Drunkenness.

However, about half a Year after he had privately manifested his Repentance to this Minister, as has been now related, he did on a Day of Fasting and Prayer renew his Profession of Repentance, declaring his Sorrow for all his Sins, and his Resolutions to depart from them, and live to God: and during that Year and half which he lived after this, he seemed to be a new Man, and to live a new Life; and I could not now but think that he was truly turned from Sin to God, whether he was before converted or not.

About this time I observed Things in him that confirmed me in my Opinion, that he was become a good Man. I heard him pray with such Fervency and Affection, as made me think he had the Spirit as well as the Gift of Prayer bestowed on him.

I also divers times heard him magnifying the Grace and Goodness of God, in granting to the *Indians* such excellent Means, as they in the Ministry of the Word enjoyed, and telling them how much it concerned them to lay to Heart, and diligently improve the great and excellent Truths which they heard preached to them.

Being satisfied that he was qualified for Communion with the Church of Christ, in all the Ordinances of the Gospel, I put him on his Duty of asking an Admission to them; but found that he laboured under such Discouragements, with respect thereto, as he could not yet overcome. He feared that he had not yet experienced a Work of Regeneration, or saving Conversion to God, and so remained unqualified for Communion with him in his Ordinances. However, I now observed that in him, which confirmed me in my good Opinion of him, as that he appeared to discourse on this Subject with very great Awe and Reverence, and such a Seriousness as would become one that set the Lord always before him. There was nothing light or trifling in his Discourse; nor did he seem at all unwilling to open the State of his Soul to me. And tho I could not at that time satisfy him, that it was his present Duty to ask an Admission to the Table of the Lord, yet a Duty in general he acknowledged it to be; and also owned the Obligations lying on him to prepare himself for it.

A few Months before he dy'd, he so far overcame the Discouragemenis under which he thus laboured, as to signify his Desires of an Admission to the Privileges of which he before thought himself unworthy : but the Church to which he would have joined, being at that time without a Pastor, this for the present hindred his Proceeding ; and being in a short time after taken with the Illness whereof he dy'd, he never had an Opportunity to enjoy that which he now much desired.

He was sick several Weeks before he dy'd, and some part of the time he was very much in the dark about the State of his Soul ; so I found him to be when I visited him, and talked with him about his spiritual State. He then doubted whether his *Heart was found in God's Statutes*, and did not appear to have any Assurance of the Love of God to his Soul ; yet I hoped by what he said of himself, that he truly hunger'd and thirsted after Righteousness, and therefore was one of them who would in due time be filled. He expressed a very deep Sense of his own Sinfulness, and earnest Desires of being reconciled to God, thro' the Blood of Jesus Christ his only Saviour, and of being sanctify'd by the Spirit of God, and fitted for his Kingdom ; as also his Resolutions to continue seeking to God for these Mercies.

I intended to have again visited him, but he dy'd sooner than I thought he would have done ; so I missed the Opportunity.

However, I have been informed by credible Persons, that were with him in his Sickness, that he was after I saw him often heard calling earnestly on God for his Mercy, and seen looking in his Bible, and reading Places of Scripture in it ; and indeed his Bible was what (while he was in Health) he made much use of.

The Persons who thus informed me, did also tell me, that he grew much more chearful before he dy'd, than in the former Part of his Sickness he had been ; and that he obtained a comfortable Hope of the Love of God to his Soul, insomuch that he divers times expressed his Joy, by singing some Verses in the Psalms that were suitable for such a Purpose ; and that he at last lamented his having too long delayed to ask an Admission to the Communion of God's People, whose Communion is with himself, and his Son Christ Jesus. However, I hope, he is

now joyned to the *General Assembly, and Church of the First-born, which are written in Heaven.*

E X A M P L E XVIII.

JAMES SPANIARD, *who died in Chilmark in the Year 1721.*

THIS Man was surnamed *Spaniard*, because he was a *Spanish Indian*, being, as I have heard, brought from some part of the *Spanish Indies* when he was a Boy, and sold in *New-England*.

He was not long after he came into the Country bought by a * Gentleman in *Chilmark*, with whom he lived many Years, and was kindly used; having, I doubt not, in that Family many good Instructions given him.

His kind Master dying a few Years before him, he was much affected at the Breach which God had made in the Family, and made this pious Reflection on it, *It is the Will of God that it should be so, and we must be contented.*

Not long after this he, on very easy Terms, purchased his Freedom from his Mistress, his Master having never designed to keep him a Slave all his Days: but tho he had met with very kind Usage here, yet he laid much to Heart the unkind Treatment he had met withal, in being separated from all his Friends and Relations, and brought out of his Country into a strange Land, from whence he never expected to return again, and at this he sometimes appeared to be discontented; which being informed of, I took an Opportunity to discourse with him about the Matter, telling him, that tho what had in this Particular befallen him, might be what was hard to be borne, yet God might design the same in Mercy to his Soul, inasmuch as he was brought from a Place where he would probably have perished for lack of Vision, into a Land of Light, where he might, if it were not his own Fault, attain to the Knowledge of the only true God, and Jesus Christ whom he had sent, whom to know is Life Eternal. I advised him therefore not to give way to Discontent on this account, but endeavour to make a

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good Improvement of the Price which God had put in to his Hand; which if he did, the Benefit which he would receive thereby, would infinitely more than compensate all the Wrong that had been done him. He seemed kindly to accept what I thus said to him, and I hope made a good Use of it.

Thus becoming a free Man, he quickly marry'd a Wife, who had been well instructed by her pious Parents, and so knew God's Will, and approved of Things excellent, tho her Conversation was, in some respects faulty.

It is to be hoped, that he had before this learned to pray in secret: for being now joined with one, who was willing to join in the Worship of God with him, he used to pray both Morning and Evening with her, and continued to do so as long as he lived.

Falling soon after he was first marry'd, into an Acquaintance with some of our *Indians*, which he had better been a Stranger to, he began to learn their Ways, and once or twice drank more than he ought to have done: but being by a Friend privately admonished of his Sin and Danger, he without Delay separated himself from the Company, and Society of such wicked Persons, and walked no more in the Way with them, but refrained his Feet from their Path; nor did he fall into any other scandalous Immoralities.

He was constant and diligent in his Attendance on the publick Worship of God, and used to discourse seriously on Matters of Religion, and the Concerns of his own Soul: tho not being a compleat Master of either the *English* or *Indian* Tongue, he could not express himself very aptly in either the one or the other of them: but the *English* he seemed to understand best, in which therefore he generally prayed, his Wife understanding that also.

He was long sick and weak before he dy'd, and sometimes in such great Pain, as he could not endure without very sad Complaints, tho I never heard that he was charged with Impatience. He was also in the time of his Sickness deeply concerned about the State of his Soul, and very solicitous that he might not fall short of Eternal Life; and did in his Distress often cry to God for his Mercy. He also divers times desired others to pray with him, particularly the Reverend Mr. *William Holmes*, besides others, both *English* and *Indians*, who do all re-

stify, that he appeared very desirous to be reconciled to God, and made a Partaker of his Everlasting Mercies.

When I visited and discoursed with him, (which I several times did) I still found him in a very humble frame. He owned himself to be a great Sinner, altogether unworthy of God's Mercy ; but yet said that he had some Hopes, and that he earnestly desired an Interest in the Mercy of God, thro' his Son Jesus Christ, and was resolved still to look to him for it, (or Words much to this purpose). And tho he seemed to want that *Joy of Faith* which is much to be desired, yet I could not but hope that he was a true Believer.

Within a few Days after I last visited him, he died ; and I am assured by some worthy of Credit, who were with him, that he then had *Peace and Joy in believing*. He in the Morning of that Day, which was the Evening of his Life, experienced such Consolations as he never before enjoyed, and had such Foretastes of the Blessedness of *another World*, as did exceedingly refresh and delight him ; and make him willing, yea and desirous, to leave *this* and go to *that*.

He now exhorted those that were with him, to trust continually in God, and be constant and diligent Seekers of him. He earnestly exhorted his Wife to take care that his little Son, the only Child he had, might be taught to read, and trained up in the Way in which he ought to walk. He told her also, that when Persons went Journeys abroad, and left *their Families*, they used sometimes to commit them to the Care of some Man or Men, whom they desired to leave in Charge with them ; but that the Journey he was going being long, he would commit *his* to the Care and Charge of God only ; who he knew could, and he hoped would take care of them. He told her, that if she trusted in God, he hoped she would not in vain seek for Bread to satisfy her and her Child's hunger.

Having spoken to this purpose, he went smiling out of the World ; and it is to be hoped, then went *unto God* *his exceeding Joy*.

E X A M P L E XIX.

JANNOHQWISSOO, an old Man, who died at Nashaun,
otherwise called Slocum's-Island, in February
1722-3.

THIS *Jannohquissoo* was in his younger Days a Person of a vitious Conversation. He was given to Drunkenness, and such other Excesses as that Sin commonly leadeth Men into: nor did he become a *new Man* before he began to become an *old one*; but better late than never.

He was convinced of the Irregularity of his Life, and began to reform it, some Years before he was able to get a compleat Victory over his Lust after strong Drink, that being at some times too strong for him; as well as the Drink it self, which it drew him to follow after.

But God having a Design to subdue and conquer this Lust of his, was pleased by a very awakening Providence, to bring him under a solemn Obligation, to live more soberly for the future, than he had before done; for undertaking to go in a small *Canoo* a little way over the Water, to a Place where he expected to find Company and Drink, his *Canoo* overset, and he had very like to have perished in the Way. He was alone in the Sea; nor did he know that any Person either saw him, or could help him: and, being now in great Distress, he cry'd earnestly to God for Mercy, and made Vows to him, that, if he would deliver him, he would endeavour to part with all his Sins, and live to his Glory; and God was pleased to hear his Prayer, and send Deliverance to him. *This poor Man cried, the Lord heard him, and saved him out of all his Troubles.* Some that saw him in Distress came and took him up, when it had been too late, if it had been one Minute later.

Being thus delivered, he performed to the Lord the Vows which he had made; for, tho many do quickly forget the Promises which they make to God when they are in Distress, yet all do not so, and this Man was one Instance of a Person that did not. He from this time for-

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ward forsook his Drunkenness, and all his drinking Companions, and *lived soberly*; and not only so, but also *righteously and godly in the World*. If he was not before a praying Man, he now became one, worshipping God daily in his House; and appeared to take care that he might not have *any Fellowship with the unfruitful Works of Darkness, but rather reprove them*.

Being thus reformed in his Life and Manners, the few Families on the little Island where he lived, did, with the Consent of the *English* Authority, who managed the *Indian* Affairs here, chuse him to be a Ruler over them; and he accepting the Office, did with much Fidelity discharge it as long as he lived.

He endeavoured to be a *Terror to Evil Doers* among his Neighbours, frequently inflicting corporal Punishments on them for their Crimes, and not sparing his own Children when they appeared to be guilty.

He shewed a great Desire that Religion might be upheld, and promoted in the little Island on which he lived; he used his utmost Endeavours, that the few Families there might constantly have a Minister to preach to them; and he himself, tho no Minister by Profession, yet carried himself very much like one in the Visits which he frequently made to the Houses of those whom he lived among, entertaining the Families with good Discourses when he was with them, and giving many good Instructions and Admonitions to such as he thought needed them.

He was very much grieved at the evil Conversation of some in the Place where he lived, and of his own Children in particular, whom he, not beginning early enough withal, was not able to restrain from their Wickedness; and as tho this had not been Affliction enough, he had a Wife, who being her self *like one of the foolish Women*, too much countenanced her Sons in their Ungodliness, contending with her Husband for punishing their Offences, insomuch that he would sometimes say to her, that she acted as tho she desired to cast her Children into everlasting Burnings: nor did she appear to repent of these Miscarriages until the Death of her Husband, which was but a very little while before she herself dy'd.

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This good Man, like some others, deferred his joining to the Church of Christ longer than he should have done, viz. till within a Year of his Death ; but when he offered himself, gave great Satisfaction to those that admitted him, not only by manifesting a hearty Repentance for all the Miscarriages of his Life ; but by professing Faith in Jesus Christ, as the only Saviour of sinful Men, such as he confessed himself to be : and that it might appear that he knew in whom he had believed, and that he was able to keep what he had committed to him, he particularly declared his Persuasion of what is revealed in the Scriptures, concerning his Person, Offices, Death, Resurrection, and Ascension into Heaven, &c.

He languished some Months before he dy'd ; and as the former Part of his Life had been very vicious, so in the former Part of his Sickness he was in great Distress about his Soul. *God made him to possess the Iniquitys of his Youth, caused the Iniquity of his Heart to compass him about.* He confessed with bitterness of Soul the Drunkenness of which he had been guilty, yea and other Sins too, as Uncleanliness, &c. and declared that his Sins were *a Burden too heavy for him to bear*, and that he feared that God would cast him away for ever for them.

But yet God left him not utterly to despair of his Mercy, but enabled him to cry to him for the Pardon of his Offences, and that he might be reconciled to him thro' the Blood of Christ, which cleanseth from all Sin ; and the Issue was, that God had Compassion on him, spake Peace to his distressed Soul, enabling him so to hope in his Mercy, as to be willing to die, yea even to desire to die, that he might go to his heavenly Father : and with such a Hope of a better Life he ended his Life here in this World.

EXAMPLE XX.

HENRY OHHUNNUT, *alias* JANNOHQUISSOO, *an old Man, who died at Christian-Town, December 17th, 1724.*

WHILE this *Henry* was but a young Man, meeting with some Trouble on *Martha's Vineyard*, which made his Mind uneasy, he left the Island, and travelled about on the main Land from one Place to another. At length coming to *Natick*, and there abiding one Winter at least, hearing the Word of God preached, and beholding the Order of the *Indian Church*, which had been some time before that settled there, by the renowned Mr. *John Eliot*, whom our *Henry* sometimes heard preaching to the *Indians*; the Effect of his enjoying these Advantages was, that he believed the things which he heard, was awakened, and became a *Peanamaenin*, i. e. a *praying Man*; and being such a one, he professed Subjection to the Gospel of Christ, and was admitted as a Member in full Communion in the said Church.

Being returned to *Martha's Vineyard*, he there married a Woman called *Dinah*, who proved a good Wife to him, and a very good Christian; the same who is afterwards mentioned *Chapter III. Example 2.* By this Woman he was much encouraged in the Ways of God and Religion; and his Conversation was, so far as I can learn, constantly ordered as it became the Gospel.

He was diligent and steady in his Business, labouring constantly with his Hands, to provide for his Family. He prayed daily in his House, and brought up his Children in the Nurture and Admonition of the Lord: and they, several of them, dy'd very hopefully; but he living on the Main when they dy'd, I could not obtain so particular an Account of them as I would have done. However, there are two of them briefly mentioned in their Mother's Life. He was also very constant in his Attendance on the publick Worship and Ordinances of God, as is well known to those who were acquainted with him.

Having been my self long and well acquainted with the Person I am speaking of, I can freely testify, that he

he always appeared to me to be a very serious Man. I have divers times heard him pray very affectionately and understandingly; and I have also frequently heard him discourse very piously. He often lamented the Sins of his own Countrymen, but especially that of Drunkenness; which Evil, as he carefully abstained from, so he earnestly testify'd against in others, who were sometimes found faulty. Indeed he had a commendable Courage and Boldness in reproving the Sins of his Neighbours, of which Courage he made even his Superiors sensible, when there was Occasion for it.

He had a Heart to glorify God under afflictive Dispensations, owning his Wisdom, Sovereignty and Goodness in them: I shall here give one Instance of his so doing. Two or three Years before his own Death, he had a Son drowned, if not murdered, (which latter the poor old Man and some others suspected) and it was much to be feared too that he dy'd drunk, and so perished in his Sins. This was a most afflictive Providence to the aged Father, and such a fiery Trial to him, as was very hard to be endured. But while he was under this fore Affliction, lamenting to me the Loss he had sustained, and relating the sorrowful Circumstances with which it was attended, he told me that he quieted himself with this Consideration, that what had befallen him was ordered by God, who might do what he pleas'd and who *ever* did all things well; and that having vow'd to love his God as long as he lived, he was still resolv'd that he would do so, notwithstanding what was now come on him.

Observing not long before his Death, his constant and diligent Attendance on the publick Worship and Ordinances of God, notwithstanding his great Age, and the many bodily Infirmities which he was under, one Day asked him, whether he experienced any Pleasure and Delight in hearing the Word of God preached and attending on the Ordinances of his Worship? *Yes, very great*, said he to me. I also then asked him concerning his Hope of future Blessedness; in answer where to he told me, that he had a strong Hope that God would save him: And he mentioned the Merits and Sufferings of Jesus Christ, as the Ground and Foundation of that Hope of his. I asked him, whether he

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found that he obtained a Deliverance from under that Power and Dominion of Sin, to which Mankind are naturally subject? To which he reply'd, that formerly he found his Lusts and Corruptions very strong, but of latter Years God had given him Strength against them. How long is it, said I to him, since God has so helped you? I think about twenty Years, reply'd he to me.

He was sick but a few Days before he dy'd, and I saw him not during that time, (being from home on a Journey) tho he desired to have spoken with me: however, I am well informed, that he called much on God while he lay sick; and that declaring his Expectations of Death, he received the same joyfully, professing, that he hoped to enjoy Life Eternal thro' Jesus Christ his only Saviour. He also gave much good Counsel to his Son, who took care of him in his Sickness, exhorting him to be a constant and diligent Seeker of the Lord his God.

This was that poor old Man mentioned in *Chapter IV. Example 20.* in young *Joseph Peag's* Life, and he whom that Child would have Care taken of; of which there was indeed great need, he being grown very helpless.

Geo. Buckmaster

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S U P P L E M E N T

By, Paty TO Thatcher

The Second Chapter :

*Giving a more general Account of several
Good Men not yet nam'd.*

There have been many godly Men among our *Indians*, who may be justly named as Examples of Piety, besides those already mentioned ; but I shall content my self with giving a more general Account of a few of them, than I have done of the Examples already given. And they are these.

I. *Pamchannit*, who was a petty *Sachim* of part of the Island now called *Chilmark*, and the happy Father of the well known Mr. *Japheth Hamit*, who has been frequently before mentioned. He embraced the Christian Religion soon after the first publishing of the Gospel on the said Island, and continued a zealous Professor of it as long as he lived. He was a devout Worshipper of God in his Family, and a diligent Instructor of those under his Charge : he was one of the first Members of that Church whereof *Hiacoomes* was the first Pastor, and behaved himself from his first Conversion to the end of his Life as did become the Gospel. He dy'd at *Nashbouohkamuk* in the Spring of the Year 1672, but what he then said I have not heard, and so I cannot declare ; yet there are good Grounds to hope that he dy'd in the Lord.

II. *Pehtanattooh*, who was a younger Brother of that *Pamchannit* but now mentioned. He was a Man of a very blameless Life, and undoubted Piety. Several that

were acquainted with him, yet living, do affirm, that he was a constant and serious Worshipper of God in his House, *walking with a perfect Heart* in it, and that he was a sharp Reprover of Sin, and a diligent Instructor of his own Family and others. He was a Member of the Church whereof *John Tackanash* was Pastor, and he adorned the Doctrine of God his Saviour by a well ordered Conversation. I cannot certainly tell in what Year he dy'd, but I think it was near about the Year 1680. The Place was the East End of *Winthrop's Island*.

III. *Lazarus*. The Person I here intend was before his Conversion called *Cain*, and by some so called afterwards.

He is by all acknowledged to be a *Parsee*, or *Wizard*, before he was by the Grace of God in the Gospel turned from *Darkness unto Light*, and from the *Power of Satan unto God*. When the *Sackim Mittark*, of whom he was a Friend and Favourite, became a Christian, and a Preacher of the Gospel to his Countrymen at the *Gayhead*, this *Cain* renounced the Devil, and became a Profelyte of *Mittark's*, and Disciple of Jesus Christ.

And, being some Years after admitted as a Member of the Church whereof Mr. *Japheth* was Pastor, he was baptized by the Name *Lazarus*, by which he was afterwards frequently called.

Being thus become a Christian, he lived and acted like one all his Life after. He no more returned to the Sorceries of which he had been formerly guilty; but instead of worshipping the Devil, as he had done, was a constant Worshipper of God in and thro' Jesus Christ; calling daily on him in his House, and publickly attending the Ordinances of his Worship on the *Sabbath*, or *Lord's Day*.

I'm credibly informed, that when he lay a dying, he experienced such Consolations as were not small; and that being then by one spoken to about some of the Affairs of this World, he said to him, *Say no more to me of these Things, they are dull and insipid Things to me; but if you will speak to me of the Things of the World to come, I will hear you gladly about them*. He dy'd about the Year 1690.

IV. *Amos*, who was a godly *Indian* of *Chappaquiddick*, and dy'd there in or about the Year 1690. He was one of the principal Members of the Church on that little Island, and by all acknowledged to have been a very serious Man, and one who lived a very holy and blameless Life: and being so good a Man himself, he endeavoured that his Children might be so too; and one of them, if no more, proved such a one, viz. the good Deacon *Jonathan Amos*, of whom I have before spoken.

In the same Year 1690, or not long before or after it, there dy'd at the said *Chappaquiddick* several other godly Men, whom I shall but name, viz. V. *Thomas Oonquun*. VI. *Washamon*. VII. *Jebu*. VIII. *Adam*. IX. *Samuel Koktokomut*.

X. *John Kossunnut*, who was a Son in law of *Hiacoomes*. These were Persons in such Esteem for Piety, that if I had not mentioned them, I am apt to think that some *English* People that knew them, would have blamed me for it, tho I can give no particular Account of them.

XI. *Paul*, commonly called *Old Paul*, who dy'd at *Christian-Town* about the Year 1676, was generally esteemed a godly Man, being a serious Professor of Religion, constant in the Performance of the Duties of it, and, as far I can learn, without any Stain in his Life and Conversation.

XII. *John Howwewannan* was another Person of the same Character with him last mentioned, and dy'd in the same Place about the Year 1678.

XIII. *Pattompan*, who dy'd in *Tisbury* in the Year 1688. He was a Brother of three Ministers mentioned in the forgoing Chapter, viz. *John*, *Micah*, and *Stephen Shobkau*, and was esteemed like them for Piety. There is another Brother yet living, tho a very old Man, his Name *Daniel Shobkau*; he still preacheth the Gospel to a few Families at *Winthrop's Island*, and is justly accounted a good Christian.

XIV. *Wuttahbannompisin*, an *Indian* of the *Gayhead* who, by the oversetting of a *Canoe*, was drowned there about the Year 1688. He was one of the first that embraced the Christian Religion in the said Place, where it was by *Mittark* preached to his Countrymen there in the Year 1663, and continued a constant Worship

Per of God in and thro' his Son Jesus Christ, all his Days after, and was a Person of a very blameless Life. As he used to pray at other times, so God gave him Opportunity and a Heart to call on him, and commit his Soul to him while he was able to keep his Head above Water, before he dy'd, as was reported by those that were with him and escaped. He dy'd a very old Man.

XV. *Simen Netawass*, who dy'd at *Nashbouhkanuk*, about the Year 1693. This Man was while young, somewhat given to the Sin of Drunkenness; but it pleased God some Years before he dy'd, to convince him of his Error herein, and enable him to live a sober Life: and not only so, but also to become a praying Man, worshipping God constantly in his House, and diligently attending the publick Worship of God in his. Being thus prepared by Grace for a Scene of Trouble and Affliction, God was pleased to send the same on him. He was taken with a Malady in one of his Hips, by reason whereof the Joynt at length perished, and also the Flesh that covered it. While he was thus visited, he endured a great deal of very strong Pain, but was exceedingly patient under it. He owned the sovereign Goodwill and Pleasure of God, in bringing the same on him, and manifested his Willingness to submit thereto. He daily cryed to God to sanctify the same to him, pardoning all his Sins, and fitting of him for his Eternal Kingdom: nor did he find it in vain thus to seek the Lord; for as his *outward Man decayed*, his *inner Man* appeared to be *renewed Day by Day*. In the Day that he cryed God heard him, and strengthened him with Strength in his Soul: so that when his Pain was almost insupportable, he experienced the Truth of that Word of God, *As thy Day is, so shall thy Strength be*; he found Comfort in God when his outward Circumstances were most deplorable, and enjoyed great Peace in believing. His last and dying Words were, *O Lord, I beseech thee to save my Soul*. While he uttered these Words, seeming to stretch himself on his Bed, his decayed Hip Joynt came out of its Place, and lay naked without any Flesh or Skin on it, except that of his Hand, with which he at the same time laid hold on

on it. Mr. *Japheth*, who was frequently with this Man before he dy'd, looked on him as an eminent Instance of Faith and Patience. I have heard that there was a Paper written of his dying Speeches; but it not coming to my Hand, I cannot here insert it.

XVI. *Isaac Wanabtak*, an *Indian* of *Christian-Town*, and a Member of an *Indian Church* on *Martha's Vineyard*, who dy'd in *Falmouth* on the Main, in the Year 1715. This was a Man of a very exemplary Conversation, as I, and many others that were acquainted with him, can testify. And I am credibly informed, that he dy'd as became a good Christian, calling upon God his Saviour, and putting his Trust in him for Life Eternal; and so laying down his Head with Comfort.

XVII. *Samuel Passbquinnabhamun*, an old Man, who dy'd in *Tisbury* in the Year 1721. This Man was not effectually called until the eleventh Hour. He appeared to be a carnal and vitious Man till about three or four Years before, at a very great Age, he dy'd. He seldom went to any Meeting where the Word of God was preached, and was not known to call upon the Name of the Lord; and he would frequently drink to Excess when he had Opportunity for it. About eight Years before his Death he became naturally blind, and still remained spiritually so, about three or four Years of that time: and tho he could not now run about to seek after strong Drink, as he had formerly done, yet, if he could get any brought to him, he would abuse himself with it. But at length, it pleased God to open the Eyes of his Understanding, and to work such a great and gracious Change in him, that he saw, confessed and lamented the Sins of his Nature and Life, and called earnestly on God for his pardoning Mercy, thro' his Son Jesus Christ. He worshipp'd God every Day in his Family, put away his strong Drink, discoursed much about the things of God, and a future Life and World; and was so earnest to hear the Word of God preached, that being unable to go to the Place of publick Worship, he frequently desired Ministers to preach at his own House, and used to desire such as came to visit him, to pray and sing Psalms with him; and did sometimes send for Mini-

sters to come to him for the same Purpose ; so he did on the Day whereon he dy'd, and having obtained his Desire therein, he declared his Hopes of finding Mercy with God, and his Willingness to die and go to him ; and then, as it is to be hoped, did so.

More Examples of good Men might have been here given ; but, lest my Book swell to too great a Bigness, I shall add no more.

C H A P. III.

Containing an Account of several Indian WOMEN that have been justly esteemed Religious.

THE number of *Women* truly fearing God, has been some been thought to exceed that of *Men* so doing; but whether the Observation will generally hold true or not, I shall not now inquire; or it will, stay to consider the Reasons of it. However, seems to be a Truth with respect to our *Indians*, in far as my Knowledge of them extends, that there have been, and are a greater number of their *Women* appearing pious than of the *Men* among them.

But tho this be not what I have here undertaken to make good, yet having in the foregoing Chapters instanced in several *Men*, that were thought to be good Persons by such as were acquainted with them, I shall in this give an Account of some *Women*, of whom it may be justly hoped, that they had Eternal Life abiding in them, and dy'd in the Lord.

E X A M P L E I.

WUTTUNUNOHKOMKOOH, who was the Wife of PAMCHANNIT, and the Mother of the memorable JAPHIETH, and died about the Year 1675.

Considering whose Mother I have already said that *Wuttununobkomkooh* was, and also what may be further related concerning her, it will not, I suppose, be thought strange that I have mentioned her as my first Example of *Women fearing God*; tho, thro' want of Care to preserve her Memory, I can give but a very general Account of her.

There is one thing, however, to be said of her, which can scarce be said concerning any other of our *Indians*, who lived a considerable Part of their time before the Word of God was ever preached to them, *viz.* That, by a due Improvement of the Light of Nature, assisted by the Spirit of God, she attained to so right a Conception of the only true and living *God*, and her own Relation to, and Dependence on *him*, as that she did worship and call on *him*, and, as it seemeth, obtained a gracious Answer to her Prayers. A particular Account of this being already given in the Life of her Son *Japheth*, Chap. II. *Examp.* 17. I shall not again repeat the same here, but refer my Reader to what is there said about it: only I must here say, that such a Discovery of the true God to her, before she was favoured with the Light of the Gospel, did very wonderfully prepare her for a ready Reception of it, when the Providence of God brought it to her, as within a few Years it did.

From whence it was thought, that as soon as this Woman heard of the Devotions of the *English*, who settled on the East End of *Martha's Vineyard*, in the Year 1642, at a considerable Distance from where she lived, she presently alledged that they were Worshippers of the same God to whom she had prayed: and she soon after found that she was not mistaken, when Mr. *Mayhew* began to preach the Word of God to the *Indians* on the Island; and when she heard the Gospel preached, she accordingly readily believed it and embraced it.

This Woman thus becoming a Christian, lived like such a one all the remaining Part of her Life, which was well nigh thirty Years, never that I can, on the strictest Enquiry, hear of doing any thing which might be an Occasion of stumbling to such as were acquainted with her, but did in all respects order her Conversation as did become the Gospel.

Her Husband also being, on the preaching of the Gospel, soon converted to Christianity, they lived together as joint Heirs of the Grace of Life, constantly worshipping the true and eternal God, both publickly and privately, devoting also their Children to him, and bringing them up in the Nurture and Admonition of the Lord.

The Piety of this Woman was further discovered in that, as she seriously joined with others in the Worship of God, when it was her Duty so to do, so she was not ashamed her self vocally to call on him, when it was proper and convenient that she should do so, as when the Hour of Prayer being come, there was none present for whom it might be more proper and decent to perform that Duty. There are yet several living Witnesses of the serious and fervent Prayers that this Woman offered up to the Lord.

As Piety towards God was one Part of her Character, so Charity towards her Neighbours was another; and for this latter, she was so eminent an Example, that she was thereby distinguished, not only from those who were totally destitute of a true Love to their Neighbours, but even from most of them who have had some Measure thereof bestowed on them. I have been credibly informed, that she was so extraordinary courteous and obliging to all those that were about her, or whom she had any thing to do withal, that herein she could scarcely be parallel'd; and that she was unwearied in going about, and doing Good among the Poor, and in communicating to them such good things as she was able to bestow on them.

She was a little Woman, low in Stature, and withal of a most lowly Mind; and so exactly answered the Notation of her Name, which signifyeth *a humble, or lowly Woman*. She discovered nothing of Pride in her Deportment, unless it were in honouring her self by a very regular Conversation.

I cannot obtain any particular Account of the Carriage of this Woman in her last Sickness, and at her Death; but I doubt not but that as she *lived the Life of the Righteous, so her last End was like his*.

EXAMPLE II.

DINAH AHHUNNUT, *who died at Nashowohkamuk in or about the Year 1684.*

THE Father of this Woman was; as I am inform'd, a praying *Indian*, who liv'd at *Monument*, on the main Land, and was called by the *Indians* *Panupub-quah*.

When she was a Woman grown, she married an *Indian* of *Martha's Vineyard*, called *Henry Abhunnut*, alias *Jannobquissoo*, (mention'd *Chap. III. Examp. XX.*) with whom she liv'd many Years, and had several Children; to whom she was a kind and tender Mother, till God took her from them.

She was a Person of a very blameless Life. Neither was she the Subject of a mere negative Goodness only; for the good Works she did praised her: She was particularly a very remarkable Example of Kindness and Charity to her Neighbours, ready on all Occasions to visit and help them. This Testimony some of her *English* Neighbours, as well as many *Indians*, can and do give her.

She was much given to Hospitality; being always ready to entertain in her House such as Providence called her to receive into it, and chearfully performed all the Labour that was needful in providing well for them.

She living some Years near my Father's House, while I was a Youth, the Family had Opportunity and Occasion to take notice of her Carriage; and could not but observe that she was a very courteous, discreet, and diligent Woman; seldom went abroad, but tarried at home and minded her own Business, except when Duty called her to go out.

These things were commendable in her; but the best part of her Character is yet to be given: She was a *Woman that feared the Lord, and such a one is to be praised*.

She not only with her Husband constantly worshipped God in the Family whereof they were the Parents, but did also publickly and solemnly avouch *him* to be her God, and gave up her self unto him to be his, to love, fear, and serve him for ever, and to expect all from him that she stood in need of.

Being

Being join'd in full Communion with the Church whereof *John Tackanash* was the faithful Pastor, she highly praised, and diligently improved, the Privilege which she therein enjoy'd, constantly and seriously attending the Worship and Ordinances of God in his House and therein shewing her Love to God, and his Word and Ways.

Her Piety was also further manifested in the Care she took to bring up her Children in the Knowledge and Fear of the Lord, by her constant Endeavours to instruct them in the Mysteries of Religion, and pressing them to the Duties in the Word of God requir'd of them: and there was, thro' Grace, a good Effect of her Essays to do them good in this way, several of them afterward appearing to be pious, especially two of her Sons that died some time after, while they were but about sixteen or seventeen Years old; concerning one of which *Master Tapheth* said he had scarce ever known so great Faith in so young a Person. The Name of this Youth was *Elisba* and that of the other *Nathan*: but these Youths dying on the Main, whither their Father carried them after their Mother's Death, I cannot give a particular Account of them.

The Husband of the good Woman, who was a Person very worthy of Credit, told me but a few Months before he died, that he had great Reason to *praise her*, as such *a Wife as whose findeth, findeth a good thing, and obtaineth Favour of the Lord*; and as one that greatly helped and encouraged him in the Ways of God and Religion; wherein, by his Profession, he was obliged to walk. He said she not only excited him to pray without ceasing to God, but prayed her self also in the Family, when he was not present to do it.

She died of a strong Fever, which in a few Days carried her out of the World; tho I hope not before she was prepared for Death. In the time of her Sicknes she professed her Reliance on the only Son of God, and her only Saviour, for the everlasting Mercies which she needed; and did, with Hands and Eyes lifted up toward Heaven, earnestly call upon God, that for his sake she might see and enjoy his Kingdom: and then with great Seriousness and Affection exhorted all about her, to *see the Lord while he might be found, and call upon him while he was yet near*.

Blesse

Blessed is that Servant, who when his Lord cometh he shall find so doing.

E X A M P L E III.

HANNAH ABHUNNUT, *who died at Nashouohkamuk, alias Chilmark, in or about the Year 1704.*

HANNAH Abhunnut, commonly called by the Indians *Pakkehtau*, was a Daughter of an Indian who formerly liv'd in *Jokame*, now *Tisbury*, of whom I know nothing remarkable.

Her first Husband's Name was *John Momonequem*, a Son of that *Momonequem* mention'd Chap. II. *Examp. II.* The said *John* being a very worthy Man, a Preacher of the Word of God, and a *Ruling Elder* of the Church whereof Master *Japheth Hannit* was the *Pastor*; he was sent to preach the Gospel to the Indians at *Dartmouth*, and there died many Years since.

The *Hannah* of whom I am speaking, being there left a Widow, return'd again to *Martha's Vineyard*, the Place of her Nativity: She was a Member of the Church whereof her Husband was a *Ruling Elder* while he lived; and so far as I can understand, lived very blamelessly from the time she first join'd to it, to the end of her Life.

She was a Person of good Knowledge in the things of God, was able and willing to read the *Scriptures*, and other good Books translated into the *Indian Tongue*. And I have heard her discourse very understandingly and seriously in matters of Religion, and about the State of her own Soul; tho I cannot now particularly remember what she said.

She constantly attended God's publick Worship and Ordinances, and appeared very serious therein; was often much affected while she was waiting on God in the Duties of his House, wherein she drew nigh to him.

She was observed, by such as were acquainted with her, to make conscience of retiring for secret Prayer: I have heard an *English* Woman, worthy of Credit, with whom she labour'd some time, give her this Testimony.

Her second Husband, *Job Abhunnut*, whom I look upon as a godly Man, affirms, that she gave her self much to Prayer while she was his Wife. He says she encourag'd

encourag'd him in his Duty towards God, and used to pray constantly in the Family when he was abroad.

She very frequently instructed and exhorted those of her own Sex, who stood in need of such Admonitions as she was able to give them : And young People especially, she in this way spake often to.

She was very merciful to the Poor, tho she was not her self rich ; and would very often extend her Charity towards them, by bestowing on them such things as she had, and as she thought their Needs called for.

She was remarkable for her Willingness and Ability to be helpful to the Sick ; such she very often visited, carrying such things to them as she thought they needed, and doing such things for them, while with them, as she saw needful to be done. And being looked upon as a Woman of Prayer, and one who had an Interest in Heaven, Persons of her own Sex used to desire her to pray with and for them, when in their Sickness she visited them, and there were no Men present for whom it might be more proper to perform that Office. She used to perform the same Duty at Womens Travails also, when in difficult Cases there were special Occasions for it ; and it has been reported, that she had sometimes very remarkable Answers.

She seemed to have a great Veneration for the *Ministers* of God, shewing by her Practice, that she *accounted them worthy of double Honour, esteeming them highly for their Work's sake* ; and communicating to them in all such temporal good things as God had bestowed on her. And when there were Days of Thanksgiving among our *Indians*, she was a most diligent Provider and Dresser of the Food wherewith the Poor as well as the Rich were then to be entertain'd ; and usually order'd the setting of it on the Tables, at which People were to sit and eat it.

She died very suddenly of, as I suppose, an Apoplexy ; but I trust Death did not find her unprepared for it.

EXAMPLE IV.

SSANNOOSHQUE, commonly by the English call'd Old Sarah, who died in Edgartown, about the Year 1703.

WHO the Parents of this Woman were I know not : She was once married, and her Husband was commonly by the *English* called *James Cowkeeper* ; but he died before I had an Opportunity to have any Acquaintance with him ; nor have I heard any thing remarkable concerning him. But good old *Sarah*, his Widow, was observable a Person, that many, both *English* and *Indians*, had some Knowledge of her. And I think every body that was acquainted with her, esteemed her as a Person of undoubted Honesty and Piety.

She was a serious Professor of Religion, one that gave her self up to God, joining her self to the *Indian Church* here, whereof she was long a Member. Nor was she ever known, as I can hear of, to do any thing that was matter of Stumbling or Offence to the Church to which she join'd ; or any other of God's People, whether *English* or *Indians*.

She never would marry after her said Husband died, but chose to live in a State of Widowhood, saying, that if she married again, she might thereby bring such Troubles on her self, as living a single Life she might be free from.

She was a Person of great Industry, kept her *Wigwam*, *Indian House*, in very good Repair, and was generally well provided with all things necessary for the Support of her Family ; so that she brought up her Children comfortably, both as to Food and Raiment, tho there were a considerable number of them ; and which is yet more, she kept a very hospitable House, entertaining with much kindness and Bounty such as came to visit her, tho the number of these were not very small : And Persons of the best Quality among the *Indians*, used frequently to lodge at her House, when they happened to be near the Place where she lived.

She was very observable for her *Charity* and *Compassion* to the Poor, which she manifested by feeding them when they were hungry, visiting them when they were sick ;
and

This Daughter of the religious Parents now nam'd was taught to read very well, and was, I suppose, otherwise well instructed, she afterwards appearing to be a Person of good Knowledge in the things of God, as was well known by all those who were acquainted with her.

She, as I am informed, appeared to be sober and well inclined when she was but young, and was not known to be addicted to any Vice whatsoever.

She loved to read in good Books, and after she was marry'd, and had some Children, (not being nigh any School) she did herself teach them to read, and did otherwise carefully instruct them. She did also frequently and earnestly exhort them to fear and serve the Lord, and did in particular urge and press them to the Duty of secret Prayer, as some of them yet living do declare and testify.

She did not ask an Admission into the Church of Christ in the Place where she lived, till she had such Experience of a Work of Grace on her Soul, as did furnish her with Matter for a very affecting Profession of Faith and Repentance, and encourage the Church to which she offered her self very gladly to receive her; nor did she ever afterwards make them ashamed by any such Irregularities in her Conversation, as many Professors of Religion are guilty of, her Conversation being for ever after such as did *adorn the Doctrine of God her Saviour*.

As her Piety was otherwise conspicuous, so it did in particular shine forth in many gracious Expressions, which on all Occasions she used to utter, in which *God* was *acknowledged*, and those *edify'd* that conversed with her; besides what others inform me as to this Particular, I being my self acquainted with her, do judge worthy of such a Testimony.

She was much given to Prayer, and observed to be very earnest and affectionate in it; for she not only pray'd constantly and fervently in her own Family, when her Husband was gone from home, but was sometimes found praying abroad, where she did not expect any would see her, but *her Father who seeth in secret, and rewardeth openly*.

As she pray'd much, so she frequently gave Alms of such things as she had, doing good, and being ready to distribute, and willing to communicate.

In the beginning of the long Sickness whereof she dy'd, she was very deeply sensible of the Sins of her *Nature* and *Life*, and wanted a comfortable Assurance of the Love of God to her Soul ; but was not wanting in doing all she could, that *being justify'd by Faith, she might have Peace with God thro' her Lord Jesus Christ*. She then most frequently and earnestly pour'd forth her Soul before the Lord, intreating of him, for Christ's sake, to bestow on her those everlasting Mercies which she stood in need of, and to lift up the Light of his Countenance upon her ; nor did God despise the Prayer of this his Hand-maid, for after she had struggled a while with the Temptations of *Satan*, and the Unbelief of her own Heart, she first declared her firm Persuasion of the great Truths of the Gospel, wherein the way of Salvation by *Jesus Christ* the Son of God, is set forth and declared. She said she believed that *Jesus Christ* did indeed come into the World to save Sinners ; that he dy'd, and rose again from the dead, to that End ; and that there was Mercy and Forgiveness with God thro' him ; and that she her self was not excluded from the Benefits of that Redemption, which he came to work out for his People.

By these Considerations her Heart was much quieted, and her Soul relieved ; but God had yet higher Degrees of Consolation in store for her, for soon after this he gave to her a firm and strong Persuasion of her own personal Interest in the everlasting Mercies of that Covenant *which is well ordered in all things, and sure*.

The Spirit of God did now bear Witness with her Spirit, that she was a Child of God, and had a Right to the Inheritance laid up in store for his Children.

Having thus obtained Peace in believing, she opened her Mouth in the Praises of God to others. She told those that were about her, that what she had formerly heard of the Power and Mercy of God, she did now find and experience to be true ; for he then had granted her the Mercies which she had long sought to him for, had pardon'd her Sins, and was reconciled to her Soul.

She then earnestly called on her Relations and Friends, to chuse God for their Portion, and love, fear, and obey him all the Days of their Lives, and be sure to avoid those things that were provoking in his sight. On her Husband in particular she did with much Earnestness press these

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these her dying Counsels, with which he appeared to be very much affected.

Having thus expressed her Sense of God's Goodness to her, and called on others to trust in him, and live to him, she declared that now she thought her End was very near at hand, and told her Friends, that being now to take her leave of them, if they would see her any more, they must be true Seekers of that God whom she had sought and found; which if they did, she and they would meet again, and see one another, in their Father's House, with great Joy and Comfort.

After this she spake but little, and took very little Sustenance, but lay still for the most part with her Eyes closed as if she had been asleep; and yet she would answer when spoken to, and shew that she was not so, but was thinking on the things prepared for her in her Father's Kingdom: and being desired to take something to refresh here, she said she needed nothing of that Nature, having more to refresh her than they were or could be sensible of.

The real and solid Piety of the Person of whom I here speak, has, I think, been sufficiently evidenced in what has been already said of her; that therefore which I'm now going to relate is not brought in as any Proof of her Sincerity, but proposed to the Learned for their Thoughts on it.

The pious Woman of whom I have been speaking, had a godly Sister with her in the time of her Sickness, who had a most earnest Desire to know if her Sister dy'd, that she went out of this World in a State of Grace, and Favour with God, and should go into everlasting Joy: and tho her Sister expressed her self so very comfortably as she did, such was her Infirmary, that this did not satisfy her, but she long'd for a more full Assurance of her Sister's Well-being. Thus she continued in Distress for her until about twenty four Hours before she dy'd, when, being asleep in the House where her Sister lay, she, as she thought, plainly heard a Voice in the Air over the Top of the House, saying in her own Language, *Wunnantinnca Kanaanur*, the same being divers times repeated; which Words may be thus rendered in *English*, tho they are much more emphatical in *Indian*, *There is Favour now extended in Canaan; there is Favour, &c.* The Person that in her Sleep thought she heard

such a Voice, supposed it to be a Voice from Heaven by the Ministry of Angels, sent to give her Satisfaction in the Case that did distress her : and she was exceeding refreshed with the good Tidings which she thought she had in this wonderful Way received ; but while she was transported with the Thoughts of God's condescending Goodness thus manifested to her, and her Heart filled with unspeakable Delight, to her great Grief, some Person, as she thought, awaked her, and wake she did, but she could not find that any Person called her. However, she then went to her Sister, and said, *Now, Sister, you are going into everlasting Happiness ;* to which, her Sister being now speechless, could make no Answer, save that by a Sign she consented to what was said to her, and with a smiling Countenance lifted up her Eyes and Hands towards Heaven ; after which she said no more, but the next Morning dy'd.

Query. Whether the Person that dreamed the Dream now related, ought to take any other notice of it, than she should of any common Dream ; or what she should think concerning it ?

A Solution of this Problem would gratify both the Person that had the Dream, and him that has related it.

EXAMPLE VI.

ABIGAIL, called by the Indians AMMAPOO, who died at Sanchecantacket in Edgartown, in the Year 1710.

THIS Abigail was the Daughter of a petty Sachin of Hemes's Hole, called Cheshebaamog, and a Sister of that Caleb Cheshebaamog, who took a Degree in Harvard-College in the Year 1665. When she became a Woman, she was married to Wunnannaubkomun a godly Minister, mentioned Chapter I. Example 5. And, tho she was esteemed worthy to be a Wife to such a Husband, yet she made not a publick Profession of Religion until after the gathering of the first Indian Church on Marika's Vineyard, in the Year 1670.

She was taught to read while young, and made a good Improvement of that Advantage, till by a Scald in her Face, she in a great measure lost her Sight, within a few Years after she was first marry'd.

She used, while her Husband lived, to pray in the Family in his Absence, and frequently gave good Counsel to her Children.

After she had lived so long with her Husband that the eldest of the three Daughters which she had by him, was become a Mother, he dy'd and left her a Widow; but just as he was going out of the World, desiring his Wife and Daughters to tell him what Petitions he should put up to God for them, before he took his leave of them, the Mother, her Daughters joining with her in it, requested him to pray for spiritual Blessings for her and them, which he did accordingly, as is related in his Life.

Being thus left a Widow, she lived in that Estate the greatest part of her time after; for tho she after some Years marry'd again, yet her Husband soon dying, she chose not to marry after this, but lived with her Children, and used to pray with them, and frequently gave many good Instructions to them, as two of them yet living do testify.

As she prayed much at other times, so she made God her Refuge in an evil Day, calling on him without fainting until he had Mercy on her; and experiencing the Mercy of God her self, she was very merciful to the Poor, being, according to her Capacity, *ready to distribute, and willing to communicate to them.*

She delighted much in going to the House of God. and would scarce ever stay from Meeting, unless there were some very necessary Occasion for it.

She was a diligent Instructor of her Grandchildren, as well as of her own, earnestly exhorting them to love and fear God, and believe in Jesus Christ their only Saviour; and lived to see some good Effects of her pious Endeavours in this Way: nor did she neglect to instruct and exhort other ignorant Persons.

When she prayed, she was careful not to forget her Enemies, and would seldom fail of putting up some good Petitions for them: and as she prayed for them, so she sought Opportunities to do good to them, and would sometimes say, that that was the way in which People should *heap Coals of Fire on the Heads of them that hated them.*

She often spake of this World as none of our resting Place, and of her self and others as Strangers and Pilgrims in it. But of Heaven she used to talk as a Place of excellent Glory, where God the Father, Son, and Holy

Spirit dwell, and from whence the holy Angels come to minister to the Saints on the Earth, and to which they would at their Death convey them. And of Death she would sometimes speak as the Hand of God, by which his People were removed into a better Place than this World is: and would also call it a *Ferryman*, by which we have our Passage out of this Life into the next.

As she was her self careful to abstain from Sin, so she was also a serious and sharp Reprover of it, and used to call it the Way to Hell and Damnation.

She was long sick before she dy'd, and tho she underwent much Pain in that time, yet she bare it with Patience and Resignation, being full of heavenly Discourses, and calling often on God her Saviour.

One of her Daughters, who, I hope, is a pious Woman, affirms, that being much broken of her Rest, by attending her Mother Night and Day in her Sickness, and being her self not well, her Mother desired her to lie down and try to get a little Sleep, before it was well light, on the Morning of the Day on which she dy'd, but that telling her she was afraid she would suffer for want of Help if she did so, her Mother told her, that *God would take Care of her*: but this Argument not prevailing with her to lie down, she, as she sat in the Room drowsy, with her Eyes well nigh shut, suddenly saw a Light which seemed to her brighter than that of Noon-day; when looking up, she saw two bright shining Persons, standing in white Raiment at her Mother's Bed-side, who, on her Sight of them, with the Light attending them, immediately disappeared; and that hereupon saying something to her Mother of what she had seen, she replied, *This is what I said to you, God taketh Care of me*. She also, as I am informed, told another Person before she dy'd, that her Guardians were already come for her.

She, just before she departed this Life, prayed earnestly to God for all her Children and Offspring, as her first Husband did before he dy'd; nor did she now forget to pray for others also, and even for her Enemies. And having thus called on the Lord, she presently after committed her Soul into the Hands of her Redeemer, and so expired.

I was long acquainted with the Person of whom these things are related, and always esteemed her a very goodly Woman.

The Account given by her Daughter of what she saw before her Mother dy'd, being alone with her, she related soon after her Death, and still maintains the Truth of it.

E X A M P L E VII.

REBECCA SISSETOM, *who died at Sanckekantacket in the Winter of the Year 1719, when she was about 21 Years old.*

THIS *Rebecca* was a Daughter of *Deborah Sissetom*, a very pious Woman yet living, and a great Granddaughter by the Father's side, to that excellent *Wannanaukomun* mention'd Chapter II. Example 5. who dy'd calling upon God for his Blessing on his Offspring, as is there related.

She appeared sober, and well disposed from her very Childhood, was obedient to her Parents, and not so much given to Vanity as most Children are.

Having been taught to read while she was young, she soon appeared to delight in her Book. She seemed also to delight in going to Meetings; and, being about ten Years old when her Mother was admitted to full Communion in the Church of Christ, she herself manifested a Desire of being baptized before the same was proposed to her, and was accordingly admitted to that Privilege being first examined, and found to understand the Nature of the baptismal Covenant, as well as willing to give her Consent to it.

After this she frequently discoursed of the things of God and another Life, and this in such a manner as shewed a becoming Seriousness, and manifested a Desire of obtaining that Knowledge which is necessary to Salvation, and also a great Concern that she might not fall short of eternal Life.

In her last Sickness she was often heard calling upon God for his Mercy, and pleading with him the Merits of his only Son Jesus Christ. She also declared that she feared that she might yet want something that was necessary to be known and done by her before she dy'd; and

therefore desired the Minister of the Place might be sent for to her, to instruct her: and pray with her: but he not coming as she hoped he would have done, and she being grieved at it, there providentially came in two other Ministers unsent for, but by God sent to her. These discoursed with her about the State of her Soul, instructed her, and prayed with her, yea and sang Psalms also. On this the young Woman was greatly comforted, and declared her Hope in the Mercy of God, thro' Jesus Christ her only Saviour, and withal her Willingness to die and leave this World: and accordingly having given many good Exhortations to her Relatives, and spoken some Words of Comfort and Encouragement to them, she called on her Saviour to receive her Soul, and then *slept in Jesus*.

I shall only add this further concerning her, that, so far as I can learn, she was looked upon as a Person of a very blameless Life by all, whether *English* or *Indians*, that were acquainted with her.

E X A M P L E VIII.

RACHEL AMOS, *who died at Chilmark in the Year 1711.*

THIS Woman was the Wife of Deacon *Jonathan Amos*, mentioned *Chapter I. Example 15.* and was a Daughter of that good *Miohqsoo* mentioned *Chap. I.*

She was, while young, put to live with that Mr. *Mayhew*, by whose Ministry the *Indians* here were first illuminated, her Father, no doubt, aiming at her spiritual Good therein; and she her self did afterwards acknowledge, that she had been a Gainer by that Disposal of her, and would sometimes speak of the good Instructions which she had in that Family received, and good Example therein set before her. More particularly the strict Observation of God's holy Day in the Family in which she had lived, was what she never did forget, and would frequently mention to her Children. I with the Generality of *Indian* Youth that are put to live with the *English*, could give so good an Account of the Instructions given them in the House of their Masters.

It is to be hoped that the good Instructions thus given her, had a good Effect upon her; for I cannot understand but

but that she behaved her self well while she was a young Woman: however, it is certain that she appeared to be very pious afterwards.

As she was well instructed her self, so she was very exemplary for the pious Care she took to bring up her own Children in the Nurture and Admonition of the Lord. I suppose there are scarce any of the eight Daughters whom she brought up, but what have on this Account risen up and called her blessed. I have myself heard several of them declare with much Affection and Tears, what good Instructions and Exhortations she used to give them: nor was her Labour herein lost and in vain, several of her Children so instructed having been so far as could appear, truly godly Persons, some of which are hereafter to be mentioned.

As with her Husband she came from the Main, on purpose that she might enjoy God in all his Ordinances here, where they both thought Church-Discipline was better managed than there, so when they were come hither, she at the same time with him made a publick and solemn Profession of her Religion, and joined as a Member in full Communion with him, to that Church of which Mr. *Japheth* was Overseer; and was very constant and serious in her Attendance on, and Improvement of the Privileges to which she was admitted.

She was a praying Woman, and appeared so to be, not only in that she was careful to uphold the Worship of God in the Family, praying constantly her self in it when her Husband was not at home to lead in that Duty, but also in her frequent Retirements to seek him who seeth in secret and rewardeth openly.

A Daughter of this good Woman, which she had most reason to suspect to be still in a State of Nature at the time to which this present Relation referreth, has with many Tears declared to me, that a little before her Mother was seized with the Illness whereof she dy'd, she meeting her alone where she was walking, did most solemnly charge her to depart from her Iniquities, and become a true Servant of God, and believe in his Son Jesus Christ; telling her then also, that she thought the time of her own Departure was at hand, and that she therefore gave this her dying Charge and Counsel to her.

She, while she was in Health, used to discourse with her Husband concerning Death, and with him conclude, that it was a most necessary thing to be in a prepared Estate for it ; and it is exceeding likely that she was herself well prepared for that Day and Hour.

In the time of her last Sickness she told her Children, that it was likely that she should now die and leave them : and after she had given much good Counsel to them, told them she would have them cheer up their Minds, and not be too much grieved for her, for she had Confidence in her God, that he would save her : but yet she did at the same time acknowledge and lament the Sins of her Life, particularly those of her Youth, and the Sights she had put upon so good a God as hers ; and did exceedingly magnify his Mercy towards her, in that, notwithstanding her sinful and unworthy Life, he had still gone on to use Means with her for her Good, and had enabled her to hope and trust in his Mercy.

I had like to have forgotten to tell my Reader, that of the Woman of whom I speak was in the general of every blameless Conversation, yet, that she might be the more humble, and so the more pious and godly, she was once suffered to drink to Excess ; and having done so, made a most humble and affecting Confession of her sin therein, and never was known to do so any more : which Fault of hers, if I had not thought here to have mentioned, would perhaps with some have been so great a blemish in me, as to have weakened the Credit of my whole History.

EXAMPLE IX.

ABIGAIL AMOS, *who died in Chilmark in the Year 1711.*

THIS Abigail was a Daughter of godly Parents, viz. Jonathan and Rachel Amos, both before-mention'd ; and these endeavour'd to bring her up, as they did the rest of their Children, in the Nurture and Admonition of the Lord.

She was taught to read, and well catechiz'd while young ; and it is to be hoped, the good Instructions in her Childhood given to her, made good Impressions on her Soul,

Soul, before she had passed the Years of her Minority, or was a Woman grown.

She was not while young given to keep evil Company, nor addicted to such Vices as many young People among the *Indians* are given to; but used to keep at home and mind her Business, working diligently with her Hands, that she might not eat the Bread of Idleness: and she was always very obedient to her Parents.

She appear'd to mind that which was good, not only by her constant and serious Attendance on Family Worship in her Father's House, and other Places where she occasionally was, and on the publick Worship of God in his House on the Lord's Day, and at other times; but also in her Forwardness to entertain serious and religious Discourses with God's People, as occasion offer'd for it.

Tho she appear'd to be a religious Person before the last and long Sickness which she died of, and was very blameless in her Life; yet it was more especially during that time, that she discover'd a pious Disposition of Soul, making it evident that she had a Principle of Grace in her Heart.

Soon after she was first taken ill, she manifested a deep Sense of the Sinfulness of her Nature and Life, comparing her self to those Swine who love to be wallowing in the Mire, alluding to that in *2 Pet. ii. 22.* and seem'd to loath her self on the account of her moral Uncleaness; and also called frequently and earnestly upon God, to pardon her Sins, and sanctify her Heart for the sake of Jesus Christ, whose Blood cleanseth from all Sin.

After this she said, That when God began a good Work on any Soul, his way was to carry it on to Perfection, and not to leave it unfinished; and that she hoped he had begun such a Work of Grace in her, and would accordingly go on with it.

She was, during the time of her long and lingering Sickness, very full of such serious and heavenly Discourse, as to a Person, considering that out of the Abundance that is in the Heart the Mouth speaketh, would strongly argue that she was indued with saving Faith, and other Graces of God's Holy Spirit. She now magnified the Power, Wisdom, and Grace of God, and asserted his Sovereignty over her and all his Creatures, declaring her Willingness to submit to his good Will and Pleasure with respect to the Issue of that Sickness with which he was pleased to visit her,

her, whether in her Life or Death : she also praised God for his Son Jesus Christ, and that way of Salvation thro' him which is revealed to Sinners in the Gospel, and professed her Hopes of obtaining everlasting Life in that Way.

To this purpose she discoursed when I visited her, not long before she died ; and I am assured by others who are worthy of Credit, that her Discourses were generally of this Nature.

She also, before her Death, gave much good Counsel to her Relations and Visitors, exhorting them to take notice of her Frailty, and improve their time well in preparing for their own Death.

She was never married, but died a Maid, in, I think, the six or seven and twentieth Year of her Age.

E X A M P L E X.

HANNAH CHARLES, *who died in Tisbury in the Year 1711.*

THIS *Hannah Charles* was another Daughter of good Deacon *Jonathan Amos*, and *Rachel* his Wife before-mentioned,

Her godly Parents taught her to read, and gave her a religious Education ; and she, thro' Grace, made a good improvement of these Advantages.

I cannot understand but that she liv'd blamelessly while she was a young Woman ; but after she was grown up, marrying with *Amos Charles*, who proved a Lover and Follower of strong Drink. She was sometimes drawn into bad Company by him ; and, as was reported, drank more than she should have done : but it was not long before, being convinc'd of all her Sins, she reform'd what was amiss in her Conversation, made a publick Profession of Religion, and join'd her self as a Member in full Communion to the Church whereof Master *Japheth Hammit* was the Pastor.

Being now a *believing Wife*, she endeavour'd to save her Husband ; she prevail'd with him to worship God in his Family, and do some other things that were good and commendable. And thus putting on something of a form of Godliness, People for a time began to entertain good Hopes concerning him ; but his Religion did not hold out

to the end : His Lust after strong Drink prevail'd too much over him ; especially after the Death of his good Wife he appeared worse than ever.

But the Woman having once the *true Fear of God put into her Heart*, never would any more depart from him. Tho she wanted not for Opportunities and Temptations to have Fellowship with her Husband, and others like him, in the Sin of *Drunkenness*, yet I can't understand that she was ever again overtaken *with it*.

She went but little abroad, but tarried at home with her Children ; labouring diligently with her Hands, to provide the Necessaries of Life for them. She also diligently instructed them ; and when her Husband was not at home, prayed with them.

Being sick a considerable while before she died, she carried her self like a good Christian during that time.

She acknowledg'd her utter Unworthiness of God's Favour, and magnify'd his Mercy, in that he had not for her many Sins utterly cast her away ; but had been long waiting that he might be gracious to her, and had done much for her in order to her Salvation : and she was very solicitous that she might not receive all this Grace of God in vain.

She called often and earnestly upon him, intreating him to pardon all her Sins, and be reconciled to her Soul, thro' the Merits of his dear Son, and her only Saviour.

She earnestly exhorted her Husband, and other Relations, to seek the Lord while he might be found, and call upon him while he was yet near, and to depart from all their Iniquity.

She told them that she would not have them to be much concerned about her, but be willing to part with her, as she was now willing to die and leave them ; and all the Enjoyments of the World as well as all the Evils and Sorrows in it ; that so she might go to her God, and enter into everlasting Rest and Peace, as thro' his Mercy she hoped to do ; adding, that she and they might again see one another with much Joy, if they would truly love and serve the Lord their God.

I shall only add, that our *English* People who were acquainted with this Woman, do give a very good Character of her.

EXAMPLE. XI.

ABIAH PAAONIT, who died in Chilmark in the Year
1712.

THIS Woman was the eldest Daughter of good Deacon *Jonathan Amos*, and *Rachel* his Wife before-mentioned ; who, tho they had no Son, yet had a great Blessing in their Children, the most of them proving very pious Persons : No less than four of the Examples mentioned in this History, have been found among them ; and there are yet two of them living, who are justly esteemed sober and religious Women.

These godly Parents of this *Abiah*, took care to teach her to read when she was a Child, and did otherwise well instruct her ; so that she was a Person of good Knowledge in the things of God, and was, I think, from her very Childhood, a sober and religious Person.

Elisba Paaonit, a Minister before-mention'd, was her second Husband, as she was his second Wife ; and they were both very happy in the Marriage in which they were joined. She was a Meet-help unto him, did much reverence him, and took great Care of him, keeping his Apparel whole and in good order, his Linen clean and neat, and carried her self in all respects towards him as a Minister's Wife should do.

She joined her self as a Member in full Communion to the *Indian Church* here, while she was but a young Woman ; and she ever afterwards behav'd her self as a Person in Church-Relation is oblig'd to do, adorning the Doctrine of God her Saviour in all things : Only one failing she was guilty of, she was too apt to be offended, and to resent any Injury which she received higher than she should have done ; but then she would be easily satisfied, and reconciled to the Person that wrong'd her, or which she supposed to have done so.

She was remarkable for her Love to the House and Ordinances of God ; for no light thing could hinder or detain her from an Attendance on them ; and when she was at them, she appear'd to be most devout and serious, being often much affected at publick Prayers, Sermons, and Sacraments.

She was well known to be a praying *Woman*, or else should not have been mention'd as a pious *one*. She pray'd constantly in her Family in her Husband's Absence, and often with sick Women and Children, when there were Occasions for it ; yea, in such esteem was she for the Gift as well as the Spirit of Prayer, wherewith the Holy Ghost had favoured her, that when there was any special occasion for Prayer, where any number of Women were met together without any Men with them, as at Womens Travails, &c. she, if among them, was commonly the Person pitched upon to be their Mouth to God, to make known their Requests to him.

She was very observable for her Forwardness to entertain religious Discourses, and her Ability to manage them to the Edification of those with whom she conversed, and tho she was a Woman of a commendable Industry, yet if any of her Neighbours came in to visit her, she would ordinarily lay her Work aside, that she might sit and discourse with them : And her Discourses on such Occasions were not vain and frothy, but such as were good for the Use of edifying, and might administer Grace to the Hearers.

She was kind to her Neighbours Bodies as well as to their Souls ; for tho she was but a poor Woman, yet she often distributed part of the little she had, to such as she thought were in more want than she was.

She died of a Consumption, under which she languish'd several Months before it put an end to her Life ; but as her outward Man decayed, so her inward Man was renewed day by day.

She was in the former part of her Illness rather *disconsolate* than *joyful* ; did not seem to be assured of her own personal Interest in the great and good things, the Existence whereof she doubtless by Faith realiz'd : and now she was very diligent in her Endeavours to make her Calling and Election sure, calling often and earnestly upon God, that for Jesus Christ's sake he would pardon all her Sins, and be reconciled to her ; discoursing very seriously about the things of God and another World, but what in particular the Expressions were which she used, those who were with her do not so well remember as to undertake to relate, tho they affirm the same to have been very edifying.

As she drew nearer to her end, she appear'd more joyful than she had formerly been ; and there was one thing which

which happened not very long before she died, that seemed somewhat to affect her.

She being still able to sit up, and go out when she was minded so to do, she once late in the Night went out, as she had hitherto sometimes done *; but during the little time of her staying abroad, she was very suddenly refreshed with a Light shining upon and about her, which she thought to be brighter than that of the Sun at Noon-day. Being filled with Admiration at this *marvellous Light*, and looking upwards to see if she could discern from whence it came, she saw, as she thought, as it were a Window open in the Heavens, and a Stream of glorious Light issuing out from thence, and lighting upon her; which, while she admired at it, in the twinkling of an Eye disappeared.

This Account she presently gave to her Husband, from whom I had it presently after the thing happened. She related the same also to some other credible Persons yet living, who still remember the Story, as it is here set down.

What notice ought to have been taken of this Phenomenon I shall not undertake to declare, but shall leave to the Judgment of the Judicious; but the Woman herself who saw this Light, was somewhat affected at what she had seen, and divers times spake of it as some little Glimpse of the Glory of the Heavenly World which God had been pleased to favour her withal. She thought she had seen some Rays of that glorious Light which the Saints in Light do enjoy.

But however it was as to this, she had in some of the last Days of her Life a more sure and certain Discovery of the loving Kindness of God to her Soul, than any which such a Light appearing to the Eyes of her Body could afford her: She had such Foretastes of the Joys of the Heavenly World, as made her heartily willing and desirous to leave this; and having experienced such a Mercy, she comforted her Relations whom she was to leave behind her, and earnestly exhorted them to go on to seek the Lord their God, and to be sure never to depart from him.

* Our Indians go out much more in times of Sickness than English People do.

Her last Words were, O Lord, I beseech thee be gracious to my Soul.

E X A M P L E XII.

MOMCHQUANNUM, *who died at Sanckekantacket in Edgartown, in the Year 1715.*

WH O the Parents of this Woman were I cannot tell ; but the Wife she once was of a praying *Indian*, whose Name was *Sissetome*, and the Mother of *Thomas Sissetome*, an *Indian* Minister, who went from *Martha's Vineyard* to preach the Gospel on the main Land, I think at a Place called *Nammasokket*, and died there at least thirty Years before the writing hereof, in 1724.

She was one of the first who embraced the Christian Religion in the Place where she lived, I suppose more than fifty Years before she died ; and by the best Information that I can get, liv'd a sober and godly Life for ever after ; but I think did not make a publick Profession of that Faith and Repentance whereof she was long before thought to be the Subject, till after *Japheth* was ordain'd, which was in the Year 1683.

Being admitted to full Communion with the Church of Christ, in all the Ordinances of the Gospel, she highly prized, and diligently improved, the Advantages she enjoy'd, constantly attending on the Ministry of the Word and Sacraments, as that spiritual Food whereby she was to be nourished to Life eternal.

She appeared to profit by the Privileges which she enjoyed and improved ; for out of the Abundance that was in her Heart her Mouth did continually utter very gracious and savoury Expressions, such as were good for the Use of edifying, and might administer Grace to the Hearers : and the longer she lived, the more she did excel herein,

She was both able and willing to give good Instructions and Exhortations to such as needed them, especially to young Men and Women, whom she frequently admonished for their Faults, and excited to their Duty.

She testified against the Sins of the Times wherein she lived, particularly against that of Drunkenness, and would not have any Fellowship with such unfruitful Works of Darkeness.

She was always, from her first Conversion to the Day of her Death, a praying Woman ; not only joining with others in Prayer, when Duty called her so to do, but also her self calling audibly upon God as occasion required, and in her Devotions appeared to be very fervent.

As she prayed, so she gave Alms of such things as she had ; and tho' being a poor Widow she could give no more than two Mites, yet she seemed to make conscience of doing that ; and the most Miserable and Helpless were those to whom her Charity was chiefly extended : *Blessed are the merciful, for they shall obtain Mercy.*

She liv'd to a great Age, yet not so long as to be past Labour before the Sicknefs whereof she died, nor did her Sight much fail her ; and which was yet a further Favour of God to her, she in a good measure retained the Use and Exercise of her intellectual Powers, as long as her Soul, the Subject of them, continued in her.

During the time of her last Sicknefs, which was, I think, a Month at least, she behaved her self as a Child of God, going to her Heavenly Father, ought to do. She bore with much Patience the Pains with which God was pleased to visit her : She gave good Counsel to those that attended on her : She expressed earnest Desires of enjoying that Favour of God which she acknowledged to be infinitely better than a temporal Life here in this World ; and she prayed often to God that he would bestow on her the everlasting Mercies which her Soul stood in need of. She professed Hopes, that thro' the Merits of Jesus Christ, her only Saviour, she should obtain those Mercies ; and she declared her hearty Willingness to leave this World, and go to the Fruition of them.

E X A M P L E XIII.

ABIGAIL ABHUNNUT, *who died at Sanchekantacket, in Edgartown, in the Year 1715.*

THIS *Abigail Abhunnut* was a Daughter of a good Man who formerly lived at the said *Sanchekantacket* ; his Name I have now forgotten.

She was generally esteemed as a sober and pious Person while she was a young Woman, not being given to any Vice that I can hear of.

She was taught to read very well, and made much use of her Bible and other good Books, and was a Person of good Knowledge in the things of God, and could discourse very understandingly about them; tho being a Person of much Prudence, and not of many Words, she did not use to speak when there was not a proper Season and Occasion for it.

She made a publick Profession of Religion, and join'd her self to the Church of Christ, whilst she was, if I mistake not, but a young Woman; while *John Tackanash* was Pastor of the *Indian* Church here: and her Conversation was from thence forth, to the Day of her Death, very blameless. I cannot learn that she ever did, either in Word or Deed, give Offence to any of God's People.

She was very constant in her Attendance on the publick Worship of God, and seemed very serious and devout in it. She used to bring her Bible to Meeting with her, and as the Minister quoted Places of Scripture, she turned to and read them.

She had three Husbands, whereof the second was a Person eminent for Piety, *viz.* That Deacon *David*, whose Character I have given in *Chap. I. Examp. 12.* and she was such a Wife to them all, as whoso findeth, findeth a good thing, and obtaineth Favour of the Lord. As she encouraged them in the Duties of that Religion which they professed, so she her self acted like a religious Woman, as in other things so in this, That she constantly prayed in her Family when her Husband was from home; and while she was a Widow, she also did so.

Tho she used for the most part to keep silence where Men were present, yet as she was able to instruct most Women, so she was willing to give good Counsel to them when she saw occasion for it; and especially to young Women, she in this way used to shew her Charity. She was one of those blessed Persons who consider the Poor, on these Waters she often cast her Bread, as there are still many that can testify.

The last of her three Husbands was that *Job Abhumut*, whose third Wife she was; of which three, that *Hannah* mentioned in our third Example was the second, and one now living the fifth, tho he be yet not sixty Years old. This Husband of hers praiseth her, declaring with much Affection what a Blessing he had in her; and all his Neighbours say the same of her.

Two of her Sons, and some others, being gone on a Whale-Voyage to *Cape Cod*, in the Winter 1715, she dreamed a little before their return, that they were come home, and that *she* was at the Point of Death. A few Days after they came home indeed ; and she being seiz'd with the Measles about the same time, soon died of them.

In the time of her Sicknefs, she gave many good Exhortations to her Relations and Neighbours, and professed Hopes of everlasting Mercies thro' Jesus Christ her only Saviour ; and then willingly left the World, and went to *him*.

EXAMPLE IV.

HANNAH NOHNOSOO, called by the Indians NATTOO-TUMAU, who died in Tisbury in the Year 1716.

THIS Woman was a Daughter of a petty *Indian* Sachim, called *Chefbchaameg*, who formerly owned the Lands about *Homes's-hole*. Being grown up, she was married to an *Indian* called *John Nahnosoo*, who was afterward a Ruling Elder of the Church whereof *John Tackanash* was Pastor ; the same *Nahnosoo* spoken of *Chap. I Examp. 4*.

How she carried her self in her younger Days I can't remember that I have heard ; but she was happy in having so good a Man for her Husband as the said *Nahnosoo* was ; and by the best Information I can get, she was a good Wife to him, doing him good and not evil all the Days of his Life, which expired about the Year 1676, after he had sustain'd the Office mention'd about nine or ten Years.

She join'd early to the Church already mentioned, and was a Member of it in full Communion, I suppose, at least forty Years before she died ; in all which time, I cannot learn that she was ever guilty of any scandalous Evil whatsoever, but constantly behav'd her self as became a good Christian, so as to adorn the Doctrine of God her Saviour in all things.

She was really, and not by Profession only, a praying Woman, praying always when there were proper Occasions for it ; as in her own Family when she was a Widow and her Children lived with her, and afterwards in the

the Houses wherein she lived with others, when there were none present for whom it might be more proper. And she always manifested a Love and Zeal for the House and Otdinances of God, not in her Discourses only, but in her constant and serious Attendance on them.

She was very observable for her delighting much in serious and religious Discourses ; she would on all Occasions be speaking something concerning her God and Saviour, and would frequently speak of the great things done by them for the sinful Children of Men. I have my self divers times heard her talk very religiously ; and there are many other Witnesses of her frequently doing so.

Having very considerable Skill in some of the Distempers to which human Bodies are subject, and in the Nature of many of those Herbs and Plants which were proper Remedies against them, she often did good by her Medicines among her Neighbours, especially the poorer sort of them, whom she readily served without asking them any thing for what she did for them. Nor did she only serve the *Indians* this way, but was, to my knowledge, sometimes employ'd by the *English* also. And I have sometimes heard her, when she has been asked whether she could help this or the other Person under the Indispositions wherewith they were exercised, make this wise and religious Answer : *I do not know but I may, if it please God to bless Means for that end, otherwise I can do nothing.*

Among the Cases wherein she, by her Medicines, did good to her Neighbours, I shall particularly mention one only : Several Women, some *English* and some *Indians*, being divers Years after Marriage without the Blessing of Children, having barren Wombs and dry Breasts, which Persons in a married State are scarce ever pleased with, some of these Women applying themselves to the good old *Hannah* of whom I am now speaking, for help in Case that thus afflicted them, have soon after become joyful Mothers of Children ; for which Comfort, under God, they have been oblig'd to her.

As for the Poor, as she expected no Reward for her Medicines of them, so she was observed to be otherwise very kind to them, readily administering to them for their Relief, such things as she was able to give them.

Her Charity to her Neighbours was also herein discover'd, that she improv'd the good Understanding which

it pleased God to give her, in giving good Counsels and Exhortations to such as she thought needed them, especially young People ; and did likewise frequently admonish such as were guilty of Faults, for which they were worthy to be reprov'd.

But tho this *Hannah* did, by such things as have been mentioned, make it evident that she was such a one as we may well call a *good Woman*, yet so humble was she, that she did not use to call her self so ; but reckoned her self so sinful a one, as to stand in absolute need of a Saviour to deliver her from Sin and Death, and would often speak of her self in these or such-like Words : ' I am a very filthy Creature ; yet Jesus Christ my only Redeemer can, if he pleaseth, save me from my Sins, and all the Evil I deserve by them.' She frequently talked of Christ, and professed to trust in him alone for Salvation, both in the time of her Health, and after she was taken sick ; but for some time before she died, was delirious, and said nothing worthy of Observation. It was well that she delayed not her Repentance till that time.

E X A M P L E XV.

SARAH, formerly the Wife of Master JAPHETH HANNIT, who died March 1716-17.

THE *Sarah* of whom I here speak, was the Daughter of a godly Man, named *Kestumin*, mentioned in Chap. I. the same being afterwards Deacon of the Church whereof good *Hacoomes* was Pastor. She was married to *Japheth* whilst she was but young, was a good Wife to him as long as he lived ; and like another *Sarah*, did reverence her Husband and obey him.

Tho she carried her self soberly and well when she was first married, yet she did not, until several Years after, make a publick and solemn Profession of Religion, and join as a Member in full Communion to the Church of Christ, whereof her own Husband became afterwards the Pastor.

Her Conversation was from first to last very blameless and exemplary : She never was, that I have heard of, guilty of any Fault that was just matter of Offence to God's People, from the time she first joined to the Church of Christ till she died.

She

She was *chaste, a keeper at home, that minded her own Business*, and meddled not with what belong'd to others, and so no Busy-body, or Tale-bearer.

She was one of those *wise Women that builded the House*, and not of the *foolish ones that plucked it down with their Hands*; for the fair and large *Wigwam* wherein she with her Husband lived, was a great part of it her own Work; the Matts, or platted Straw, Flags and Rushes with which it was covered, being wrought by her own Hands; and those of them that appeared within side the House, were neatly embroidered with the inner Barks of Walnut-Trees artificially slied, and dyed of several Colours for that end: so that the generality of *Indian Houses* were not so handsome as this was; neither was it inferior to those the chief Sachims lived in.

The House thus built was kept clean and neat, all things in it being in their proper Places; the Clothing of the Family being also clean and whole, as by many has been observed: And in particular, this virtuous Woman's Husband was constantly so well clothed, and his Linen kept so clean and white, that he was always fit to go into the best Company, *and was known in the Gates when he sat amongst the Elders of his People.*

When these good People had much Company at their House, as being given to Hospitality they frequently had, they were entertained with the best, and that ordered after the best manner, which their Circumstances would allow of; the good Woman and her Daughters serving chearfully on such Occasions, and shewing no Discontent.

But the Prudence and Industry of this Woman, in ordering her outward Affairs, tho' it were very commendable, yet was not the best part of her Character; for tho' she served with *Martha*, yet was she not so careful and troubled about many things, as not with *Mary* to chuse the one thing needful, even that good Part not to be taken away from her.

We are told in the Description of a virtuous Woman, which we have in *Proverbs chap. 31. A Woman that seeketh the Lord she shall be praised*; and such a one, the *Sarah* of whom I here speak was justly thought to be, by him who from that Text preached her Funeral Sermon when she was interred.

Her sincere Piety has been in part discover'd, in what has been already said of her; but this will be yet more

conspicuous in what may be further related concerning her.

She then carefully remembered the Sabbath Day to keep it holy, constantly and seriously attending the Worship and Ordinances of *God* in his House on that Day.

She was careful to uphold the Worship of God in her Family, praying constantly her self when her Husband was absent, (as on necessary Occasions he often was) unless there was some other Person present for whom it might be more proper; she also frequently retired to pray in secret, as was supposed by those that observed her.

Tho she could not read very well, yet she was not discourag'd from making the best use of Books she was capable of, reading frequently in such Books as she could make the most Advantage by: and Mr. *Perkins's six Principles of Religion*, having been translated into the *Indian Tongue*, was what she took great delight in reading of.

She was careful to bring up her Children in the Nurture and Admonition of the Lord, frequently gave them good Instructions, and would faithfully reprove them when they did amiss; and did also frequently exhort them to the great Duties of Religion, and particularly of that of secret Prayer to God.

She was taken sick of a Fever on the second Day of the Week, and died on the Saturday next following. She told her eldest Daughter then with her, that she was apprehensive that the Sickness with which she was seiz'd would be her last; and withal, expressed such a Submission and Resignation to the Will of God with respect to her own Life, and all her temporal Concernments, as did become a true Saint.

She then also expressed her Desire to see and speak with her other two Daughters before she died; who being come, she expressed to them all a very deep Sense of the many Sins and Failures of her Life; but told them, that what she now most especially blamed her self for, was her not having taken so much Care for her eternal Good as she ought to have done: for *tho*, said she, *I have sometimes instructed and exhorted you, yet I should have done this more earnestly and pressingly than I have, and should even have commanded you to love and serve the Lord your God: But having fallen far short of my Duty*

Duty herein in times past, I must now be the more earnest with you, being now about to leave the World and you.

And she did accordingly now, in the most affecting and pressing Language of a dying Mother, urge and command these her Children to love the Lord their God with all their Hearts and Souls, Mind and Strength; and did even intreat them to avoid and abstain from those Sins which she thought them most inclined to, and all other Sins whatsoever.

She had, in times past, frequently discoursed of the woful Condition, into which, by the Sin of our first Parents, Mankind were fallen; but now she seemed with more than ordinary Earnestness, to endeavour to affect her own Heart, and the Hearts of all about her, with the deepest Sense of the Guilt and Corruption whereinto all the Posterity of the first *Adam* had, by his Apostacy, been plunged; and among other things, she then said, that we who were created in the Image of God, or made like to him, did, by *Adam's* Sin and Fall, lose that Image with which we were indued, and became like Devils for Wickedness.

This being said, she proceeded to magnify the Riches of God's Grace, in finding out and providing that Way for the Salvation of Sinners which is revealed in the Gospel, declaring in general Terms what that Way was, *viz.* that of Redemption by the Blood of *Christ*, the only Son of God.

She then declared, that as to her self she had hope thro' the Mercy of God in *Jesus Christ*, the only Saviour of sinful Man, she should, notwithstanding all her Sin and Guilt, obtain everlasting Life and Happiness in the World to come; and having thus professed her own Hopes of everlasting Mercies, she exhorted all about her to have continual recourse to the Blood of *Christ* for cleansing from all Sin. She told them they could never wholly cease from committing Sin as long as they lived in this World, and therefore had need constantly to apply to the Blood of *Christ* for Pardon and Cleansing; and this she declared her own Intentions to do as long as her Life continued.

After she had thus discoursed, she said but little to any but God, to whom she was frequently heard pouring out her Soul; and she also desired some that came in to pray

pray for her. The last Words that ever she was heard to say were, *O Lord I beseech thee to save my Soul.*

E X A M P L E XVI.

KATHERINE, called by the Indians Wuttontachtunnooh, who died at Sanchecantacket in Edgartown, in the Year 1718.

THIS Woman was the Daughter of an *Indian* called *Meckim*, and this is all the Account I can give of him. Her Mother was a Woman very much noted among the *Indians* for her Piety. Her Name was *Suok-mumau*.

The Daughter's Husband dying long since, I have not heard any thing remarkable concerning him; of her therefore I am now only to give some Account.

How she carry'd her self in the first Part of her Life, I do not remember to have heard; but have been told, that she joined as a Member in full Communion to the Church whereof *John Tackanash* was Pastor, no Body now knows how long ago; it is thought at least forty Years before she dy'd; and was, so far as I can learn, without Spot and blameless all that while. I was myself acquainted with her about thirty Years, and do not remember that in that Time I ever heard that she was guilty of any considerable Fault, tho doubtless she had her infirmities as well as other People.

She was well known to be a Person of great Industry, labouring diligently with her Hands to provide her self an honest Livelihood.

She was one of those blessed Persons who prudently and compassionately considered the Poor; for tho she had no outward Means but her own Labour, to depend upon for her Support, yet she frequently gave Alms to poor and needy People; and that even after she was so old, that she was scarce able to provide the Necessaries of Life for her self.

If she knew of any Person sick that wanted Relief, she used to make Baskets, or something else that she could dispose of to the *English*, or some of the best Livers among the *Indians*; and having sold the same for something the Sick most needed, she would then visit them, and carry those good things to them.

She

She was very pious towards God, as well as charitably towards Men; there be many that can bear Witness that she was a praying Woman; while she had a Family of her own, after she became a Widow she used to pray with them, and afterwards when she dwelt in other Families, she frequently, when there was Occasion for it, prayed in them: yea, so much was she esteemed for the Gift and Spirit of Prayer, wherewith God had favoured her, that when she was occasionally with other Women, where no Men were present, she was frequently the Person singled out among them, as their Mouth, to make known their Requests unto God. Just now a good Woman told me she had on such Occasions several times heard her call upon the Lord very affectionately and understandingly.

Yea such was the Gravity of this Woman, and the high Esteem which she had for her Piety among all that knew her, that I have been credibly informed, that when she happened to lodge in Houses where the Man of the House did not himself pray in his Family, she was by such invited to pray with and for them.

As she was grave and serious in her Deportment, so she used to discourse very religiously, frequently instructing and exhorting her Neighbours, especially the young People of the Place in which she lived.

Her Love to the House and Ordinances of God appeared to be such, as was very rarely equalled; for on them she attended with very great Constancy and Seriousness, and that even when she was grown so old that she could hardly go, and was but meanly clothed, travelling many times a considerable Way to Meeting, tho' the Weather was so cold and stormy, that one could scarce have thought it possible that she should have endured it.

She seemed to have such a Veneration for the Ministers of God's Word, that she has often brought that Text to my Mind, *How beautiful are the Feet of them that preach the Gospel, and publish glad Tidings of good Things!* She would, on the Sight of a Minister coming to preach in the Place where she lived, discover all the Signs of Joy and Reverence, proper to be manifested towards a Person coming in the Name of the Lord to a People.

She living to be so very old, as to be almost past all Labour, needed to have some of her Wants charitably supplied and as she had, while she was able, shewed Mercy to others, so she sometimes received the like Favours, tho she never appeared to crave them : for, as she never asked for them, so when she at any time received them, she used first to express her Thankfulness to God, from whose bountiful Hand she affirmed that all her Supplies came; and then in the second Place, gave Thanks to those Men whose Bounty and Kindness she experienced in the Favours she received.

One would have hoped, that so good a Woman as this was, would have had a most comfortable *Exit*, had we not known, that the Godly do often experience the Reverse of what is in Scripture said of the Wicked, when we are told, *That there are no Bands in their Death, their Strength is firm : They are not in Trouble like other Men, &c.* The contrary to which, this godly Person had by a sovereign God ordered out to her.

She was in the last Year of her Life very frequently miserably distracted, and was, when out of those Fits, very much troubled with melancholy Vapours, which did much annoy her. She was ready to fear that God had suffered the Devil to take some kind of Possession of her, and this Fear did somewhat disquiet her Soul; yet she was not hereby discouraged from her Duty when she was able to attend it. She still attended the publick Worship of God as often as she could, and prayed earnestly to God in private, as I have been well assured. I discoursed with her while she was under the Cloud which I have mentioned, and plainly perceived that her Desires were still after God, and the Remembrance of his Name; yet she dy'd a while after terribly distracted, and under such violent Agitations of Body as were very uncomfortable to those that tended her.

However, I hope, she was one of those whom nothing could separate from the Love of God which is in Christ Jesus.

EXAMPLE XVII.

ALANCHCHANNUM, *who died at Nunpaug in Edgar town, in the Year 1720.*

THIS Woman was the Wife of that *John Tackanash* of whom I have given some Account, *Chapter Example 3.*

She was, as I have been informed, a Person of no very good Character for some time after the said *John Tackanash* first marry'd her; but at length it pleased God by his Word and Spirit, in some measure, to convince her of the Sinfulness of her Heart and Life, and put her on a serious Consideration of her State and Ways, and to strive with her, in order to a forsaking of her Sins, turning unto him, and becoming his Servant.

Hereupon she began to entertain Thoughts of giving up her self to God, by laying hold of his Covenant, and so joining her self to that Church whereof her Husband was then the faithful Pastor: but then *Satan* the great Enemy of Souls, and the Lust and Corruption of her own so evil Heart, did make a violent Resistance against her doing so.

The Case standing thus with her, she now experienced a very sore Combat betwixt the Flesh and the Spirit in her. Sin and the World on the one hand, being presented with all their Charms to her; and on the other hand, Life and Death, Blessing and Cursing, Heaven and Hell being set before her, with the absolute Necessity of her chusing the one, and flying from the other. In this Combat, which Side would prevail seemed to her for some time doubtful; but at length Grace so far overcame Sin and Corruption, that she was enabled publicly to avouch the Lord to be her God, and promise to deny all Ungodliness and worldly Lusts, and live to him all her Days.

Of this her Conflict with Sin and *Satan*, she her self did some Years since give me a good Account, the Substance whereof I have now given to my Reader.

But this *Alanchchannum* having, thro' Grace, been so good Courage, (which, by the way, is the Signification of her Name) as to have overcome, and become Conqueror in this her first and great Combat with her spiritual Enemies, we may henceforward consider her

a new Creature, interested in the new Covenant, and so united to Jesus Christ, and living a new Life, not unto herself, but to him that dy'd for her.

We accordingly from this time forward hear no more of her falling into those Miscarriages, which she had been before guilty of, but are on the contrary informed, that she lived soberly, righteously, and godly in the World. She in near fifty Years time was not once that I can hear of, left to dishonour God, wound her own Soul, and offend her Brethren, by any scandalous Miscarriage, but did all that while walk as did become the Gospel. She lived a Widow from the Death of her Husband *Tackanash* until her self dy'd, which was about thirty seven Years; in all which time, as I am credibly informed, she prayed constantly in her House, and used to entertain with good Discourse such as went to visit her.

I observed my self, that she was very constant in her Attendance on the publick Worship and Ordinances of God, and she always appeared to me to be a very serious Woman.

She was a Person of very much Sorrow: Several of her Children lived somewhat viciously, and tho, as I am informed, she endeavoured to reclaim and reform them, yet she saw little or no good Effects of her Effays to do them Good.

Two of her Sons that were Men grown, and had Families, came to untimely Ends, and so did a Grandson of hers, being all three drowned at several times; which Bereavements made a deep Impression on her, and would perhaps quite have overcome her, had she not cast her Burden on the Lord, in whom she believed and trusted: when her Spirits were ready to faint within her, she us'd to comfort her self in God, owning his absolute Dominion over all his Creatures, and Right to dispose of them as he pleas'd, acknowledging him to *be righteous in all his Ways, and holy in all his Works*, owning also his Wisdom and Goodness in them.

There are yet living Witnesses of her quieting her self by such Considerations, when she was under the most grievous Pressures of outward Grief and Trouble.

She was an old Woman when she dy'd, yet retained the Use of her Understanding, and improved the same well to the last. In her Sickness she prayed earnestly to God, and gave good Counsel to her Friends, and took
her

her leave of this World with good Hopes, that she was going to a better Place, thro' the Merits of her Redeemer.

E X A M P L E XVIII.

JERUSHA OMPAN, *who died in Tisbury September 18, 1721.*

THIS *Jerusha Ompan* was a Daughter of religious Parents, *viz. Josiah Patumpan, and Ruth* his Wife, of the said Place, he the said *Josiah* being sometimes imployed in dispensing the Word of God to his Countrymen on *Martha's Vineyard*.

The Parents of this young Woman taught her to read while she was young, : she was also instructed in her Catechism, and as I have been informed, had much good Counsel by her Parents given to her.

And as she had a competent Measure of Knowledge in the things of God, so she soon appeared to have a serious regard to them. She seemed to have the Fear of God in her Heart, while she was but a young Girl, was very dutiful to her Parents, and was not known to be given to any Vice. She never much affected going to Huskings and Weddings, and if at any time she went to them, she would be sure to come home seasonably, not tarrying too long, as the Generality of Persons did.

She was a Person of very remarkable Industry, labouring daily with her Hands for her Livelihood. She us'd, when she could be spared from her Father's House, to work with her *English* Neighbours, with her Labour purchasing such things as she her self needed, and also Necessaries for the Family to which she belonged.

She did not appear to affect gay and costly Clothing, as many of the *Indian* Maids do, yet always went clean and neat in her Apparel, still wearing such things as were suitable to her own Condition and Circumstances.

She delighted much in going to the Assemblies of God's People, and used to attend the Exercises in them with a very becoming Sobriety, as both my self and others have frequently observed ; and at the Conclusion of them she used to hasten home to the Place of her own Abode, and not to go a visiting to other Places. And when she was not her self to go to Meeting, she used to quicken others in the Family to do so, telling them, that there was no need for them to stay at home when she did.

She

She much delighted in reading her Books, and if she could not get time in the Day, she would not ordinarily fail of reading in the Night; and for that End always used to be provided with something to make a light withal.

She constantly attended Prayers in her Father's House; and that she was her self a praying Woman, I shall manifest by one Instance.

When her Sister *Elizabeth*, after mentioned *Chap. IV.* was sick and like to die, about eleven Years before her Death, being then scarce nineteen Years old, she observing her to be in great Pain and Distress, and there being none else present but her Mother, unless it were some Children, she fell to comforting her Sister, and at the same time offered to pray to God for her, and with much affection did so, as the sick Maid and the Mother told her Father at his coming home.

It may be wondered by some how this Maid came to offer to pray with her Sister when her Mother was present; which, that People may think the less strange, I will here inform them, that it has been a Custom amongst our *Indians* to teach their Children Forms of Prayers, and sometimes to call them to make use of them in their Presence; and hence, as I suppose, it hath come to pass, that young People among the *Indians* have thought it no Presumption to call upon God for his Mercy when their Parents have been by, and heard them: I think it is better it should be so, than that for want of such Instructions they should not know so much, how to desire a Blessing on their Food, and be so afraid of being put upon it, as rather to lose their Prayers, than sit down at a Table where they fear they shall be called to this Duty.

But to go on with my Account of the Maid of whom I am now speaking, I am informed by a Person very worthy of Credit, that she was deeply concerned how she might approve her self to God under a sore Trial, wherewith she was for some time exercised, and did more than once with much Affection and many Tears, seek to be advised how she should govern her self in the Case that did distress her; and having received the best Counsel she could get, she carefully followed it, committing her Cause to God, and relying on him in a way of well-doing; and so doing, found his Grace sufficient

ent for her. What her Trial in particular was, I think not convenient to relate, only will say it was what was no Fault in her.

She used to ask serious Questions in Matters of Religion, as particularly of one she enquired, Whether *Adam* had Free-will before his Fall, and how his Sin came to be imputed and propagated to his Posterity, and how we might be delivered from it? And, lastly, how she ought to order her Prayers with respect to it?

She was, I think, by all that knew her, both *English* and *Indians*, esteemed a Person of a very blameless Conversation: some of her *English* Neighbours that us'd to employ her do bear her Witness, that she was a Person of great Integrity, true to her Word, just and honest in her Dealings, and of a most obliging Carriage and Temper.

Some of her Relations that survive her, do testify concerning her, that she was a serious and faithful Reprover of their sinful Miscarriages, and that she did often give them good Counsel: particularly one of her Brothers, that was younger than she, gives this Testimony concerning her; and says also that she used to instruct him in his Catechism.

She was about 29 Years old before she dy'd; and tho she had had some Offers of Marriage made to her, yet she would accept of none of them, alledging to her Friends as the reason of her Refusal, that of the Apostle in the first Epistle to the *Corinthians*, Chap. vii. *The unmarried Woman careth for the Things of the Lord, &c.*

She dy'd of a lingering Distemper; and as her outward Man gradually decay'd, so it appeared that her inner Man was renewed Day by Day.

Her Discourses were during that time very pious and edifying; particularly she declared, that she saw no Beauty in the most desirable things and Enjoyments of this World, and wished that all her Relations and Friends had the same Sentiments concerning them as she had. She talked of Heaven as a Place of transcendent Excellency and Glory, and manifested earnest Desires of going to that Place. She declared, that if she were clothed with the Righteousness of Christ, that would entitle her to the Blessedness which was to be enjoyed in the Kingdom of God; and that *his Resurrection* would preserve her from a State of Sin and Death, to an eternal Life of

Glory. She exhorted her Relations and Visitors to be diligent Seekers of God, and to depart from all Iniquity. She expressed her Willingness to die, whenever it should please God that she should so do; only she most earnestly desired, that she might be first reconciled to him, and made meet for the Enjoyment of him.

After this manner she discoursed when I went to visit her; and tho I cannot affirm, that she said to me all that is above related, yet to others worthy of Credit she said the rest, and more than I have here set down.

She took care that all the little Debts which she owed might be exactly paid; and one of her *English* Neighbours enquiring of her a little before she dy'd, how he should come by the small Matter which she owed him, she first gave him a satisfactory Answer to his Demands, and then exhorted him to take heed, that he did not lose his Soul for a little of the Votten Dirt of the World.

As she discoursed piously, so she prayed earnestly to God for the Mercies she needed: some of the Expressions which she used, her Father having penn'd in *Indian*, and put into my Hand, I shall here insert in *English*, and they are these which here follow, 'I beseech thee, O my God, to pardon all my Sins before I die; for I now know that I shall not recover, and live any longer in this World; nor are my Desires after any of the things here below; but I do most earnestly crave thy pardoning Mercy, thro' the Death of thy Son Jesus Christ.

'For verily thy Death, O Christ, is sufficient for the Salvation of my Soul from Death, when the time of my Death cometh. And when I die, I beseech thee, O my Redeemer, to receive my Soul, and raise it up to thy heavenly Rest. Thus have Mercy on me, O my God; and then I know when my time ends in this World, I shall be exceedingly happy in thine House for ever.'

About a Week before she dy'd, she thought her Understanding began to fail her; at which she seemed to be troubled, and prayed to God that he would not deprive her of her Reason, while he continued her Life: and the Lord granted her Request.

Several Persons that were with her in the two or three last Days of her Life, do, with one Consent, assure me, that she enjoyed much Consolation in her Soul, and declared her Willingness to leave her *earthly House of this Tabernacle*, and go to that *not made with Hands, eternal in the Heavens*.

E X A M P L E XIX.

MARY COSHOMON, *who died in Chilmark, March 1721-2.*

THIS *Mary* was a Daughter of pious Parents, (*viz.* Deacon *Jonathan Amos* and his Wife, before mentioned) who taught her to read, and instructed her well in the Principles of the true Religion: and she, so far as I can learn, was of a sober and regular Conversation from her Youth up.

When she came to Years of Discretion, she used to ask her Parents serious Questions in Matters of Religion, desiring to be instructed by them in the things of God and his Kingdom.

When she was a Maid grown, she was married to *Eliab Coshomon*, since a Preacher of the Word of God to the *Indians* in the said *Chilmark*: and as soon as she was become a Wife, she encouraged her Husband to set up, and constantly uphold the Worship of God in his House and used herself to pray in the Family when he was not at home.

When she had been marry'd about two Years, she began to express a deep Sense of the Obligations lying on her, publicly and solemnly to devote her self to the Fear and Service of God, in an Attendance on all the Ordinances of his instituted Worship. She then said, that when she saw the People of God sitting at his Table, and enjoying Communion with him, she thought with her self, that if she did not draw nigh to him here, in the great Duties in which his People were bound to wait on him, she should be excluded from his Presence in the World to come, and not be admitted into the Company of such as would be then happy in the Enjoyment of him, but only *see them afar off, she her self being shut out from among them.*

She also declared that she look'd on the Officers of the Church of Christ, as Dressers of the Trees planted in God's Vineyard; and that she greatly needed to be under such Cultivations, by Instructions, Admonitions, and Reproofs, as Members of Churches might expect to enjoy. Such Thoughts as these drew many Tears from her Eyes, when she saw the Lord's Supper administered, and put her upon seeking earnestly to God to prepare her for the Privileges which she earnestly desired to enjoy.

Having opened her Case to some *Indian* Ministers that lodged at the House, one Night after the *Sacrament*, and having received Counsel and Advice from them, she was, on her desiring of it, readily admitted to a Participation of all the Ordinances of the Gospel, having, in order thereto, made a Profession of that Faith and Repentance, which God by his good Spirit had wrought in her Soul.

Some time after her Admission to those Privileges, she declared to her Husband, that she had found Rest and Comfort in the Enjoyment of them; but said, that she must notwithstanding expect to meet with Troubles and Temptations, while she remained here in the World; and that therefore she desired him to be helpful to her under them; and that in order to his being the more so, he should give up himself unto God also, and submit to those Rules which Christ had commanded his Disciples to follow: and this Duty she continued to press on him, until he not long after joined as a Member in full Communion to the Church whereof she was before one.

But tho' a Desire of being under Discipline in the Church was one thing that made this good Woman seek to become a Member of it, yet being so, she never did by any Miscarriages offend her Brethren, and put them to the Trouble of dealing with her, but walked very blamelessly from the time of her first Admission to the day of her Death.

She was a great Lover of the House and Ordinances of God, and would never unnecessarily stay from them, and did appear very serious and devout while she attended them.

She was a diligent Instructor of her Children; and one little Girl in particular, which she could not send to school because there was none near, she did her self teach to read, and say her Catechism competently well
by

by that time she was six Years old, and did otherwise well instruct her.

She was remarkable for her dutiful Carriage towards her Husband, ever shewing him great Reverence and Respect ; and when he was guilty of any Miscarriage, she would bring no railing Accusations against him, but would in a very submissive manner advise and intreat him.

She carried her self very obligingly to all her Neighbours, yet seldom went to visit them unless there were some special Occasion for it ; but generally kept at home, and minded her own Business, working very diligently with her Hands.

Tho she was not her self rich, yet she charitably and wisely considered the Poor, and was forward when they needed to give them part of that little which she enjoyed.

As this good Woman *glorified God* while she was well and in Prosperity, so she did no less so in those *Fires*, which in a Furnace of Affliction he was pleased in his wise and holy Providence to cause her to endure.

She was, after she had lived to be about forty Years old, in the manner already declared, helping her Husband in *Indian* Harvest time, to put up his Corn into a Crib prepared for that use ; and the same falling suddenly upon her, with a considerable Quantity of Corn in it, did most grievously crush and bruise her, insomuch that, besides several other Hurts, some of the Joints of her Back were somewhat displaced.

She was for the present speechless, and appeared to be in a manner dead ; but after a while coming a little to her self, she justified God in respect of what had befallen her, declared her Expectation of a speedy Death, and prayed that her Soul might not perish, but enjoy everlasting Mercies, altho her Body was thus sorely broken.

Not her self only, but all others about her did now continually expect her Dissolution, nor was there here any Chirurgeon to be had that could help her ; but after she had lain some Days in this Condition, perceiving that she was yet alive, and not knowing how long God might still preserve her so, she said, that she had but a little while to live when she came first into the World, and much less now ; yet God had lengthened her Life much longer than she thought he would have done, when that Evil befel her under which she now suffered ;

suffered : and she then magnify'd the Mercy of God in reserving her so long, and declared that she looked up on the Evil wherewith God had visited her, as design'd by him for her spiritual Advantage, and prayed that her suffering of it might not be in vain to her ; ' For so, *said she*, the Pain which I must afterwards endure will be infinitely greater than that which I here undergo : I therefore intreat the Lord to help me so to improve this, and all other Providences of his towards me, that I may have all my Pain and Sorrow here in this World, and be for ever happy in that which is to come.'

This poor Woman lived after this about three Years and a half, but was never able to sit up again : and a great Part of the time she was exercised with such grievous Pains as were hard to be endured, but was exceeding patient under them ; and so excellent and exemplary was her Carriage from first to last, as cannot easily be expressed.

I divers times visited and discoursed with her, while she was in this low Estate, and cannot but testify that her Discourses were always very heavenly and gracious : and there be many others that can give the like Testimony.

She owned the Wisdom, Goodness and Sovereignty of God, in visiting her with the Affliction under which he was pleased to exercise her. She confessed, that what she suffered was far less than her Sins deserved ; and affirmed, that she was obliged to bear with Patience what her heavenly Father was pleased to lay on her. She asserted, that what she suffered was but little and light, compared with what her Saviour had suffered for her, and with the Happiness and Glory to be enjoyed by God's People in another Life and World. She constantly declared her Willingness to die, whenever it should please God that she should so do : and on the other hand, that if God pleased to lengthen out her Life a while longer, she was content that he should so do.

She also declared how very apt God's own People were in their Prosperity to forget him, and how much they often needed Affliction on that Account ; and did confess to his Praise, that he had done her Good by that wherewith she had been visited.

She prayed without ceasing to God for the Mercies she needed, and did not neglect to pray for others also; and sometimes in her Prayers said to God, that she had no Righteousness of her own to recommend her to his Favour, but must with the poor Publican smite upon her Breast, and say, *Lord be merciful to me a Sinner.*

About three or four Weeks before she dy'd, she was in the Night heard calling upon God, and, among other things, then spake to this Purpose: *O Lord, I beseech thee, consider the Case of my poor Husband and Children, consider the great Trouble and Difficulty which they have undergone in looking after me, so long as they have done; is it not time to give them rest? However, I may not prescribe unto thee, do as thou thinkest best.*

A little after this she was again heard pleading with God after the same manner.

Not long before she dy'd, she gave much good Counsel unto her Husband and Children. Something of what she said to him, I think worthy to be here inserted.

She intreated him to be sure to endeavour to keep a Fear and Awe of God alive in his Heart; *for if, said she, that be wanting, you will soon fall into Sin, and that will bring Evil upon you: but if God should at any time suffer you to be overcome by Temptations, so as to sin against him, see that you be not discouraged so as to despair of his Mercy, for so your Condition will be exceeding miserable.* Other good Advice she gave to him, which he had need to remember and improve.

Having finished the Counsel which she gave to her Friends, she spent much of her few remaining Hours in speaking and praying to her God; but was now so weak and low, that not much of what she said could be heard and understood by those that were with her.

Thus she lived, and then dy'd, and we hope does now thro' Faith and Patience inherit the Promises.

EXAMPLE XX.

HANNAH SISSETOM, *who died at Sanchekantacket about the latter end of September 1722.*

THIS *Hannah* was a Daughter of *Joel Sims* mentioned in *Chapter I.* who dy'd while she was young. She was put to live in a religious *English* Family on the Island, where she was taught to read, tho not very well, and instructed in the first Principles of Religion ; and she carry'd her self well in that Family.

After she was grown up, she marry'd an *Indian* called *Oggin* [alias *Haukkings*] *Sissetom*, who was a Grandson of that very pious *Wunnamaukkomun* mentioned *Chapter I. Example 5.* and one for whom his said Grandfather was very solicitous, that he might *be* and *do* Good, as is there declared : but his Character was not at all answerable to the Desires of that godly Man, or of his godly Mother yet living ; for tho he frequently worshipped God in his Family, and was also pretty constant in his Attendance on God's publick Worship, yet he had such an excessive Lust after strong Drink, that he was frequently overcome by it, so as that he might be justly looked upon as one of those Drunkards who, without a true Repentance, *shall not inherit the Kingdom of God* ; and tho he sometimes appeared to be under great Convictions, yet still the Temptation prevailed too much against him, and sometimes overcame him ; and it is uncertain whether God ever gave him a true Repentance or not : however he appeared so remarkably penitent in the eight or nine Days of his last Sickness, that there may be some Room to hope, that he may be found among the number of those who are called at the eleventh Hour.

But I did not intend this Man as one of my Examples of Piety, tho I have said thus much concerning him ; it was his Wife that I intended to give some Account of.

And the first thing which I shall take notice of in her Character, was her remarkable Dutifulness to her Husband ; for tho by his frequent Drunkenness he very much unman'd himself, and forfeited the Honour which had been otherwise due to him, yet, this notwithstanding, his good Wife carried her self towards him, his own Relations being Judges, as she ought to have done if he had

had not been so faulty, constantly yielding Obedience to his just Commands, and not vexing and provoking of him by any hard Words, but used in a very dutiful manner to advise and intreat him.

But as on the one hand she would not unnecessarily provoke him; so on the other, she would have no Fellowship with him in the Sin in which he lived; but on the contrary, endeavoured to persuade him to refrain from it. Her Life was also on all other accounts very blameless.

The ill Courses which her Husband took, kept his Family very poor and needy, so that she was forced to labour extremely hard for a Livelihood for her self and Children: for, tho he was a labouring Man, yet he, as some *English* Men do, spent almost all he got in strong Drink, bringing very little home for his Wife and Children to live upon.

Yet these Inconveniencies the poor Woman bore very patiently, still following her Business, and endeavouring to keep her Children to work also: nor was this the best Part of her Character, for unto Patience and Diligence she added Prayer to God for his Blessing on all that belonged to her: she prayed with her Children when her Husband was not at home with her, seeking the Presence of God, which she knew would more than supply the want of any other Comfort which she needed.

A good *English* Neighbour observing how her Husband spent what he got in strong Drink, which did but hurt him, one said to her, that she thought she ought to talk to him for wasting what he got, and bringing so little home to her and his Children: unto which she answered, that she was loth to do so; for if she should, she should thereby only vex him without doing any Good. No doubt she had before this made the Trial.

One Comfort she had under this Affliction; her Husband's pious Mother before-mentioned living much in the House with her, was very kind and obliging to her, endeavouring to comfort her under all her Trials; and used to exhort her to devote her self to the Service and Glory of the God of her good Father, who had devoted her to him in Baptism while she was a Child. This her Mother-in-law used also, sometimes to pray with her

her and her Children, her Daughter in her Husband's Absence desiring her to do it.

But tho she kindly accepted of her Mother's Goodwill towards her, yet she had not the Courage to ask an Admission to full Communion in the Church of Christ, but alledged, that she feared she was not qualify'd for so high a Privilege.

Near a Year before she dy'd, she buried a very pious Daughter, *Bethia Sisseton*, afterwards to be mentioned in the fourth Chapter of these Examples; whom having seen laid in the Grave, she was her self immediatly taken ill, the same Sickness increasing on her, till it put an End to her Life: and during the time of this her long Sickness, she labour'd abundantly to prepare for her great Change, calling very often and earnestly upon God to pardon her Sins, sanctify her Heart, and fit her for his Kingdom; and used, as long as she was able, to read and meditate as well as pray, and was very full of such serious Discourse as does become a Person leaving this World, and entring on an eternal Estate of Weal or Woe in another.

Her *English* Neighbours before-mentioned visiting of her in her Sickness, were entertain'd by her with serious and good Discourses.

She then blamed her self for having let her Heart and Time be too much taken up about the things of this Life and World, of which she said her Poverty and Want had been one Occasion; but added, that she had now seen her Error, and that the Concerns of our Souls should be more taken care of.

She also declared, that the Sickness and Death of her Daughter before-mentioned, had been a Means to affect her and do her good, taking notice at the same time of the Grace of God manifested in her and towards her.

It pleased God very much to enlighten and comfort her before she died. She expressed her Hopes of everlasting Mercies thro' the Merits of her only Saviour Jesus Christ, and her Willingness to die and leave this World, and all the Enjoyments of it, as well as all the Sorrows and Troubles she met withal in it. She mightily comforted and encouraged her pious, but poor Mother-in-Law, who had been so very good and kind to her: and she gave much good Counsel to her Husband and Children

dren and others, exhorting them earnestly to forsake every evil Way, and follow hard after God : and so let this Vale of Tears.

— E X A M P L E XXI.

MARTHA COOMES, *who died at Nashouhkamuk the Summer of the Year 1722.*

THIS Woman was a Daughter of religious Parents *viz. Gershom Wompanummoo, and Sarah his Wife* of the Place already mentioned ; her Mother being Daughter of that good Deacon *Jonathan Amos*, whom I have spoken in *Chap. I. Examp. 15.*

She was solemnly devoted to God in her Infancy, and had a religious Education ; but notwithstanding the Advantages she enjoyed, she was by some said to be vicious while she was a Maid, and for some time after. The Sins which she was chiefly charged withal, were such as were against the eighth and ninth Commandment. But having been some few Years married to *Simon Coomes* a hopeful young Man, whose Grandfather *Hiacoomes* and Father *Samuel Coomes*, have been already mentioned as remarkable Examples of Piety, she began to appear more serious than before she had been, and carried herself much better than formerly she had done. And now might be said of her, *behold she prayeth* ; for she not only join'd with others in the Worship of God, which she before appear'd to do, but was also observed to pray by her self alone, where she did not design that any but God should see and hear her.

She also, before that long and lingering Sickness whereof she died, expressed Desires of giving up her self publicly to God, that so she might enjoy him in all his Ordinances ; but was under such a Sense of her sinful Unworthiness, that she durst not ask an Admission to the *Table of the Lord*, tho she said she desired to serve him.

After she had been sick a while, she expressed her Apprehensions of the Approaches of Death towards her, and withal, a deep Concern that she might not fall short of the everlasting Mercies offered to Sinners in the Gospel, and her Resolutions to seek earnestly to God for Interest in them.

She was accordingly, in the time of her Sickness, often heard pouring out her Soul before the Lord ; but with so low a Voice, that very little of what she said could be understood : and she now professed her Faith and Hope in Christ her only Saviour.

The Evening before she died, she mightily comforted and encouraged her Relations: She told them she would not have them much grieved at her Death ; for she believed, that when she left this World she should enter into Rest in the Kingdom of God ; and then exhorted them to be constant and earnest Seekers to that God in whom she trusted ; telling them, that if they were so, they might again see her with Comfort in the other World.

The next Morning she desired that her Father, then abroad, might be called to come to her ; and being come, she gave some serious and good Counsel to him, and then presently died, calling on her Saviour to receive her Soul.

She left one little Daughter behind her when she died, viz. *Sarah Coomes*, afterwards mentioned in *Chap. IV.*

Let none object against this Woman the Faults of which she was guilty before her Conversion ; for *such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of one God.*

EXAMPLE XXII.

ABIGAIL SEKITCHAHKOMUN, an old Maid, who died at Nashaun, alias Slocums Island, in the Year 1722.

THIS *Abigail* had a very good Report, even from her Childhood, and made a publick Profession of Religion while she was but a young Maid, joining her self while a very young Woman to that Church of *Antipedobaptists* whereof good *Stephen Tackmasson* before-mentioned was the Pastor.

She had the Happiness of being taught to read well while she was young ; and she made a good use of the Advantage, reading abundantly in the Bible, and such other good Books as our *Indians* have among them ; and she ordered her Conversation as did become the Gospel.

She sometimes said, that having long had a Desire to love and serve the Lord, she used to think that her loving and keeping bad Company would not agree there-
withal,

withal, and that she had therefore resolved to be separate from them, and not to walk in their way : And herein she kept her Resolution to the last ; when many of her Neighbours had their drunken Meetings, she would not go to them, but tarried at home and minded her Business, labouring diligently with her Hands for a Livelihood.

She living with her Mother, and Mother's Sister, used to take her turn to pray in that little Family, and was probably the best qualified to perform the Duty of any Person in it.

She was constant and serious in her Attendance on the publick Worship of God, and heard indifferently those of her own Persuasion, and those who were for Pseudo-Baptism ; nor could she endure to hear those of her own Profession revile those from whom they dissented.

Being sick almost a Year before her Death, she was in that time very full of good and heavenly discourses ; she talked much of the Vanity and Uncertainty of all things in this lower World, and the Excellency and Glory of that which is above : she expressed a deep Sense of the Evil of Sin, and of the Excellency of a Life of Faith and Holiness ; and earnestly exhorted her Relations and Visitors to fear God and keep his Commandments.

She professed Faith in the Son of God, and said that her believing in him, was that which had encourag'd her to join to the Church whereof she was a Member.

She said she had rather leave this World and go to God, than remain any longer here below ; and she desired those about her, in the time of her Sickness, to let their Discourses be about the things of God and his Kingdom : and when some began to talk of other things in her hearing, she let them know that she took no delight therein.

Thus setting her Affections on things that are above and not on things below, she willingly left this World and went to the other.

E X A M P L E XXIII.

HANNAH TILER, *who died at Sanchecantacket in Edgartown, in the Summer of the Year 1723.*

THIS Woman's Father was a praying *Indian*, named *Maquane*, who died many Years since. Her Mother's Name was *Susannah*, and she was a pious Person, and of a blameless Conversation; she lived to a great Age, and died at the little Island of *Chappaquiddick*, but a few Days before the writing hereof.

As this Daughter of hers was as bad by Nature as any others, so the former part of her Life was no better ordered than the Lives of Persons in a State of Nature generally be. Nor was the Husband she married after she was grown up, a Person of so good Qualifications, as that it might be justly hoped concerning him, that he would *save his Wife*. He lived but viciously before he married her, and continued so to do for some Years afterward. He would frequently have his drunken Fits, and was often very contentious in them; and his Wife, who had too much Fellowship with him in these unfruitful Works of Darkness, being the weaker Vessel, often went by the wall when there were Contentions between them.

But the Woman being at length convinced of the great Evil there is in the Sin of Drunkenness, resolved that she would forsake it, and God helped her so to do; so that she overcame her Temptations to that Vice, and lived in that regard very temperately: but being her self in that Particular reformed, and Drunkenness now becoming exceeding offensive to her, she could not bear with it in others, and therefore could not forbear talking too angrily to her Husband when she saw him guilty of that Crime; and this was an Occasion of sore Contentions betwixt them.

But the *Wrath of Man worketh not the Righteousness of God*, and this poor Woman quickly saw, that her contending so sharply with her Husband about his Drunkenness, was not the way to cure him of it: She therefore resolved to try another Method with him, and see if by mild Intreaties, and a good Carriage towards him, she could not gain him; and she accordingly put this Method in practice with him, patiently bearing both with

with his excessive Drinking, and other things hard to be endured, which, when he was in drink, she suffered from him. And tho this Method had not presently the desired Effect, yet she found Peace in it; and God helped her in this way of well-doing, to cast all her Care on him.

Being thus reform'd in her Life, she made a public Profession of Religion, and joined her self to the Church of Christ about nine or ten Years before that wherein she died; during all which time, she walked, as far as I can understand, very blamelessly, ordering her Conversation as she did become the Gospel. However, some of her Neighbours yet observed, that she still suffered such things from an unreasonable Man, as they thought to be intolerable, and advised her to apply her self to the Civil Authority for the Redress of her Grievances: But she peremptorily refus'd to take this Course, as prudently foreseeing and considering the evil Consequences that would be apt to attend it, and as being in some hopes, that by continuing in the Method which she had begun, she might possibly at length *save her Husband*.

Accordingly she, after some time, did so far overcome his Evil by her Goodness, that he carried himself more kindly to her than formerly he had done; and appeared to become religious, put on a Form of Godliness, prayed in his House, took some care about the Instruction of his Children, and made a publick Profession of Faith and Repentance, joining himself to the Church of Christ, so that People were in hopes that he was become a good Man. Yet he still appear'd to be somewhat faulty; and one thing objected against him was, that he was not yet so kind to his Wife as he should have been, especially considering how well she constantly carried her self towards him; but still she bore, with the greatest Patience all his Unkindness towards her, being glad that she had gained so far on him as she had done. Her Neighbour bear her witness, and her Husband also confesseth, that such as has been now declared was her Carriage towards him.

Nor did this good Woman neglect to do all she could for the good of the rest of her Household, either by providing Necessaries for their Bodies, or giving them those good Instructions which tended to the Salvation of their Souls. A Son which her Husband had by a former Wife has declared to me, that she carried it towards him a

tho she had been his own Mother, and did frequently give good Instructions and Exhortations to him.

She saw, and rejoic'd in, one good Effect of her Endeavours to bring up her Children in the Fear of God : A little Daughter of hers, who died a few Months before her, appeared so pious in her Life, and had such Hopes in her Death, that she declared to some of her Friends, that the Comfort she had in respect of the happy Change which she hoped her Child had experienced, had in a great measure swallowed up that Grief which otherwise her Death would have brought on her.

She was good to her Neighbours, as well as to those of her own House, as all that lived near her can testify. Her Charity, or Kindness, was more especially discovered to such of her Neighbours, as, being sick and weak, were unable to take care of themselves ; to such she frequently made Visits and carried Presents : and tho she had nothing to carry them that was of any considerable Value, yet she would pray them to accept of what she brought them, telling them that others had need take care of them, when they were unable to go abroad to provide for themselves such things as they wanted.

Nor was the Charity of this Woman confin'd to those of her own Nation only : Some of her *English* Neighbours do testify concerning her, that she did good to them when they had need of it. Thus an *English* * Gentleman who lived near her, lately told me, that when by reason of Sickness he much needed Help in his Family, this Neighbour of his did of her own accord come frequently to his House, and perform such Services in it as were most necessary to be done, without the least Intimation of her expecting any Reward for what she did.

One Instance more of her Charity I shall here insert : She had a poor *English* Neighbour that had a Daughter to whom God had not given that use of her Reason as People ordinarily enjoy, by reason whereof she was very helpless, and not able to do such things for her self as otherwise she might. This being observed by the charitable Woman of whom I write, she every Year, just before Winter, began to knit the poor Girl a Pair of Stockings, her Mother finding Yarn for it ; the doing of which

* Joseph Norton Esq;

she freely gave her, and would not by any means be hindered from doing so as long as she lived.

Nor can the Character of this Woman be fully given without an Account of the *Piety* as well as *Charity* where with she was indued. Besides what has of this nature been already related concerning her, I must here further add, that those who were well acquainted with her, do affirm concerning her, that she was much in Prayer to God, and was sometimes observed (according to the good Example by another *Hannah* set her) to be *pouring out her Soul before the Lord*.

She did also, with great Constancy and Seriousness, attend the publick Worship and Ordinances of God ; scarce any Weather being bad enough to hinder her from going to God's House of Prayer, when she was not by Sicknes disenabled for it.

She also used on all Occasions to discourse very piously ; frequently using such Expressions as tended to the Honour of God, and the Edification of those with whom she conversed : for this she was so observable, that some of her *English*, as well as *Indian* Neighbours, took notice of it ; especially when she visited the Sick she was wont to talk seriously with them about the things of God, and another Life and World ; and she would sometimes, when she saw Persons, as she thought, too impatient under the Pains which they endured, speak to this Effect to them : *Consider how light and short the Pains are which you so much complain of, compared with those which the Damned undergo in the Place of eternal Torments.*

As she thus excited others to Patience, so she was exceeding patient her self under those Afflictions where with it pleased her heavenly Father to visit her.

In her last Sickness she discovered a temper of Soul well becoming a Person, whose Conversation in the foregoing Years of her Life, had been such as has been now described. She trusted in the Mercy of God, thro' Jesus Christ her only Saviour, and called frequently on him for the Favours and Benefits which she needed, expressing her Hopes of receiving the Mercies which she called on the Lord her God for. She declared her Willingness to die whenever it pleased God that she should so do : And she earnestly exhorted all that were about her to be diligent Seekers of that God in whom she believed and

trusted, and to take heed that they did not by their Sins provoke him.

Thus she lived, and thus she died; and is, I hope, gone to that Place where the Wicked cease from troubling, and where the Weary be at rest.

EXAMPLE XXIV.

ELIZABETH URQUAT, who died at Christian-Town in the Year 1723.

AS by Faith *Rahab* the Harlot perished not, so there is good Reason to believe that the same may be truly said of the poor Woman of whom I here speak.

She was, while young, put to an *English* Master on the main Land, who neither taught her to read, nor took care to instruct her in the Principles of the true Religion, the Knowledge whereof is necessary to Life eternal; which is the unhappy Case of many of our *Indian* Youth that go to live among the *English*, tho there be others of them who are well instructed.

Being very ignorant, she was also exceeding wicked while she was a young Woman; and a Violation of the seventh Commandment was the Sin of which she appeared to be most deeply guilty, having by her Whoredoms been the Mother of two Children, before ever she had a Husband to be the Father of them.

After this she married, but her Husband did, in a short time, treacherously depart from her, and took another Wife; she not being, as I could understand, any blameable Cause of his so doing, but was much troubled at his so forsaking her. However, being irrecoverably gone from her, she afterwards married another Man, viz. *Joseph Urquat* of the Place above-named; with whom she lived, and was, as far as did appear, a faithful Wife to him to the Day of her Death.

While she lived with this Husband, she was observed to keep much at home, and to mind her own Business, labouring diligently with her Hands to provide for her self and him such things as were necessary: but he being for some time given to Idleness, and to follow after strong Drink, she was grieved and disturbed at it; and this sometimes caused Difference and Contention betwixt them. However, it seems that her Uneasiness at his Conduct,

Conduct, and her Endeavours to reform him, had a good Effect on him ; it being very apparent to their Neighbours, that he after some time became a better Husband : And he and his Wife lived more comfortably together than formerly they had done.

But the Woman I am speaking of being thus settled in a Family, and that in a Place where the Word of God was constantly preached, became a diligent Hearer of the same, and seemed to take heed how she heard ; giving, so far as could be observed, a very great Attention to the things which she heard preached from the Scriptures of Truth : and the longer she continued in this Course of hearing the Word of God, the more serious she seemed to grow ; and her Neighbours began to observe and say, that she was much altered in her Countenance and Behaviour from what she had formerly been. I could not myself but observe a very remarkable Change in her, she appearing to me as a Woman of a sorrowful Countenance ; and I sometimes saw her much affected at Sermons which she heard preached.

She was about this time very much affected at the Death of one of her fore-mentioned Children, who will be afterwards spoken of. The Piety which she beheld in her dying Child, was a means to stir up in her earnest Desires to be made a Partaker of the like gracious Endowments, and put her upon endeavouring to obtain the like Qualifications,

Her Husband being gone from home on a Whaling-Voyage when this happened, when he returned in the Spring (as he himself declares to me) she told him, That God had since he had been gone given her a more deep and affecting Sight and Sense of her Sins, than she had ever before had, and that he had made her to see a Necessity of true Repentance and of a new Life ; and did withal, earnestly desire him to assist her therein, and that he would to that end set up the Worship of God in his House, which he had hitherto neglected, &c. These things he says she pressed upon him with such Importunity, that he could not withstand the Motion made by her, but did, as far as he was able, comply with her Desires therein. This was early in the Spring in the Year 1722-3.

After this, the Woman continued to be of a sorrowful Countenance; and I not fully understanding what was the

matter with her, waited for a convenient Opportunity to discourse with her about the State of her Soul : but not speaking with her before I went to *Boston* in *June*, she died before my Return ; which, when I understood, I repented the Delay. However, there was a godly understanding Woman, who observing how melancholy she appeared to be, discoursed several times seriously with her about her spiritual State, and much encouraged her to follow hard after God, and to apply her self to some Minister for further Advice and Direction ; for which Counsel, tho she was very thankful, yet she was under such Discouragements as never to speak with any Minister about her Case, till after she was seized with the Sickness whereof in a few Days she died.

But being sick and like to die, she sent for a Pastor of an *Indian* Church who lived not far from her, and fully and freely opened the State of her Soul to him, and desired his Counsel and Prayers respecting the Difficulties which she was under ; yea, earnestly begged the Prayers of all God's People for her.

She now owned her self to be a most vile and sinful Creature, and said God had made her deeply sensible that she was so ; having set all her Sins in order before her Eyes, and made them exceeding bitter to her Soul : she further said, That such was the Load of Guilt which lay on her, that were it not that she believed that the Son of God came into the World to save such miserable Sinners as she was, and had laid down his Life and shed his most precious Blood to that end ; and that the Mercy of God was exceeding great, and ready to be extended to all such as truly lay hold of the same, she should despair of obtaining Pardon of Sin and Life eternal ; but being persuaded of these things, she was resolved that she would seek to him, and do all that she could that if it were possible she might make her Peace with him, and intreated that the People of God would help her by their Prayers in this great Work.

She also now lamented that she had so long neglected publicly and solemnly to give up her self to God, to be his Servant all the Days of her Life ; and said that she feared she had missed an Opportunity of doing this ; but if God would please to spare her Life, and enable her to do it, she was resolved to delay this Work no longer.

She

She was very thankful to the Minister that came to visit, counsel and pray with her, and so he left her.

After this she called frequently and earnestly upon God for his Mercy ; and before she died, obtained a comfortable Hope of eternal Blessedness.

— E X A M P L E XXV.

MARGARET OSOIT, commonly called by the Indians Meekfishqune, who died at the Gayhead December the Fifth 1723.

THIS Woman was a Daughter of a petty Sachim of Tisbury, called by the *English* Josiah, and by the *Indians* Keteanomin ; but of him I can give no very good Character. Her Mother's Name was Sianum, a Daughter of Noquitompane, formerly mentioned ; the same being esteemed a good Woman, in some of the last Years of her Life.

But whatever the Father or Mother of this Person was, it is much to be hoped she her self was a *Woman that feared the Lord*, and served him with Integrity and Uprightness of Heart.

She was happy in this, that she was, while young, taught to read very well ; and God gave her a Heart afterwards to make a good Use of this Advantage, wherewith in his good Providence he favoured her, as we shall have further occasion to observe.

She was, so far as I can learn, while a Maid, of a sober Conversation, and free from any moral Scandal whatsoever ; but I do not know that she was religious while a young Woman, tho' tis probable that she was so.

She was, after she had been some time a Woman-grown, married to Zachariah Osoit, an *Indian* of the *Gayhead* ; and lived with him about thirty three Years, and did bear many Children to him.

As soon as she became a Wife, she began to discover such things as gave some grounds to hope that she had the Fear of God in her ; for it then appeared that she often read the Word of God, and such other Books of Piety as were so long ago published in the *Indian* Tongue : She also then excited her Husband to pray to God in his House, and prevailed with him so to do ; and whereas he was very apt to follow after strong Drink,

she used her utmost Endeavour to restrain him from that way of Wickedness, and would have no Fellowship with him in it.

Only she was once guilty of great Folly this way ; for being vexed with the Intemperance of her Husband, and having some Rum ready at hand which she might drink of if she pleased, Satan tempted her to taste the Liquor, and to take so plentifully of it, that she might see how good a thing it was to be drunk as many others were : and drunk she was to some purpose, so that falling down on the Earthen Floor of her House, and sleeping some time there, she at length awaked so sick and out of frame, that she thought it no good thing to be drunk ; and was yet more sick at the thoughts of her Sin and Folly, in trying the wicked Experiment by which she had made such a Beast of her self as she had done : And it pleased God, that instead of now becoming in love with the Liquor by which she had so basely fallen, her Aversion to it was abundantly increased, and she never more returned to that Folly of which she had been guilty : Nay, she could hardly be persuaded to taste of that Liquor again as long as she lived ; and she grew more earnest with others to refrain from the excessive Use of it.

As she appeared to fear God and eschew Evil, so she made conscience of worshipping God, and calling upon his Name. When her Husband was gone from home, as he too often was, she constantly pray'd with her Children ; nor did she pray in her Family only, but frequently went into secret Places to call upon the Name of the Lord : at which Devotion she was sometimes accidentally surprized, by her Relations and Neighbours.

As her Children became capable of receiving Instruction, she endeavoured to train them up in the way in which they should go : several of them have with Tears told me what Pains she used to take with them, as by teaching them their Catechisms, and also reading the Scriptures to them, and pressing them to the Duties mentioned in them, and warning them against the Sins therein forbidden. Her Husband and Neighbours do likewise give the same Testimony concerning her.

She was often grieved at her Husband's erring thro' strong Drink, and was unwearied in her Endeavours to persuade him to refrain from that Sin : but alas ! she
had

had not the Success in it which she desired; and such were the Hardships which she was by this means brought under, that it must be confessed, it made her sometimes speak unadvisedly, which she would readily confess and lament: but considering how much Poverty and Grief she underwent, it is more to be admired that her Patience held out as it did, than that she sometimes shewed some Infirmary.

She was looked upon as a Person so well qualified for Communion with the Church of Christ, that many wondered that she did not ask an Admission thereunto; and some discoursed with her about the matter, but she had such Apprehensions concerning the Holiness required of those who are admitted to Fellowship with God in his Ordinances, that she could not be persuaded that she was her self qualified for so high Privileges, and would declare how grievously God was dishonour'd by such as had given up themselves to him, and yet did not walk worthy of the Vocation wherewith they were called.

When she discoursed on these things, she used to take her Bible, to which she was no Stranger, and turn to and read such Places in it as she apprehended to intimate what Holiness was required to be in such as so drew nigh to God, as particularly *Psalms* xv. and xxiv. 3, 4, and many other Places.

She seldom went abroad, unless there were some special Occasion that called for it; and indeed while her Children were young, it was thought by some she did not go to Meeting so often as she should have done: but others have alledged in her favour, that the miserable Condition which she and her Children were in, rendered it almost impossible that she should frequently leave her own House and go to God's, which they judge she would have otherwise gladly done. She was her self most miserably clothed, and her Children were no better of it, nor had she ordinarily, while they were small, any body to leave with them: and the Diligence with which she afterwards attended God's publick Worship, when her Children were grown more able to help themselves, gave grounds to think that she did not stay from publick Ordinances for want of an Heart to attend them.

She mightily delighted in *The Practice of Piety*, Book which our *Indians* have in their own Language

and would scarce pass a Day without reading something in it.

As she grew in Years, she seemed to grow in Grace, and in the Knowledge of her Lord and Saviour Jesus Christ; which many ways appeared to those that observed her.

She often confessed and lamented the Sins of her Heart and Life, and talked much of that way of Redemption by the Son of God which is revealed in the Gospel, magnifying the Grace of God therein manifested to Sinners.

She complained often of the Sins of the Times, and mourn'd for them, particularly the Sin of Drunkenness, of which she knew many of her Neighbours were frequently guilty; and that any in publick Stations were in this way faulty, seemed to her intolerable.

She frequently dealt with Persons privately for their Sins, especially with those of her own Sex; and if they were Persons who had made a publick Profession of Religion, she would declare to them the solemn Obligations they lay under to live to God, and to depart from all Iniquity: And when she had begun to deal with any for their Miscarriages, she would not willingly leave them till she had brought them to a Confession of their Faults, sometimes with Tears, and to engage to endeavour to reform what was amiss in them.

After she had been supposed to have been several Years past Child-bearing, and was, I suppose, upwards of fifty Years old, she brought forth a Son, who is still living; but not long after this she grew unhealthy, and was grievously exercised with a sore Breast, which in the Issue put an end to her Life.

She was for some time towards the beginning of her Illness in *much Heaviness thro' manifold Temptations*, complaining of her Sins as a Burden too heavy for her to bear, and mourning under the Weight of them; yet God did not suffer her to despair of his Mercy, but enabled her to believe the Gospel of his Son, and endeavour to obtain Reconciliation to God thro' him, and a Sense of his loving Kindness to her Soul. She her self cry'd earnestly to God for his Mercy, and she called others to help her by their Prayers in that time of her Trouble, and she now declared, that she utterly disregarded every thing in this World, and was only con-
cerned

ned that she might not fall short of the Favour of God without which nothing else could give Rest and Comfort to her Soul: nor did God deny the humble Requests of this his poor Handmaid, but did graciously lift up the Light of his Countenance upon her, giving her Peace in believing, and that Joy of Faith which passeth all Understanding.

She was now not only willing to die, whenever it should please God that she should so do, but even longed for that happy Hour; and yet said, that she was content still to bear more Affliction, if her heavenly Father saw it needful that she should.

She was wonderfully carry'd out in her Endeavours to affect the Hearts of her Relations and Neighbours, with a Sense of the Necessity and Excellency of Religion, and did with all possible Earnestness press them to engage thoroughly in the great Duties of it, and to avoid everything that might bring the Displeasure of God on them.

To this End she not only spake to them all jointly but having first spoken to her Husband giving him the best Counsel she could, and committing the Care of her Children to him, earnestly desiring him to *bring them up in the Nurture and Admonition of the Lord*; she called her Children, all one by one, giving such Advice to them as she thought they respectively most needed, and telling them she had often instructed and exhorted them, but that being now to leave them, that was the last time that she should ever speak to them.

She also declared before she dy'd, that she saw the Error she had been in, in not joining to the Church of Christ, as she ought to have done; and she lamented this Fault.

Some Christians that were with her when she was dying, having at her Desire commended her to God by Prayer, and sung a Psalm of Praises to him, she manifested a Desire to be gone, and intimated, that the Messengers of Heaven were already come to receive her: and two Persons that were then abroad, near the House where she lay a dying, do affirm, that they then plainly heard a melodious singing in the Air, over the House where this Woman lay; but whether that be a Mistake or not, there is reason to believe that she dy'd well, and that she is gone to the *innumerable Company of Angels, and to the Spirits of just Men made perfect.*

EXAMPLE XXVI.

HEPZIBAH ASSAQUANHUT, who died at Christian-Town; October 20, 1723.

THE Parents of this *Hepzibah* were *John Whitten* (as he is commonly called) and *Jerusha* his Wife, *Indians* of the Place already mentioned.

They put this their Daughter while young, to live in a good *English* Family in *Tisbury*, where she continu'd I think seven Years, and until she was a Woman grown. And the pious People with whom she lived do bear her Witness, that she appeared all the while she was with them to be a sober, orderly, and well disposed Person, not given as they could perceive to any Vice whatsoever; but was faithful to her Trust, and diligent in her Business, and very willing and forward to go to Meeting, but not at all inclined to go into any bad Company. She also appeared willing to learn to read, but did not take her reading so easily as many do, and so did not learn to read so well as was to be desired.

Not long after she went from her said Master, she was marry'd to *Joel Assaquanbut* of the Place aforesaid, and was a good Wife to him, being a discreet and chaste Keeper at home, and one that loved her Husband and Children, being also very obedient to him; and was one that laboured diligently with her Hands, to provide Necessaries for the Family.

Tho she lived very much in the Day of Temptation to the Sin of Drunkenness, yet I can't, upon strict Enquiry, understand, that she was in the least degree stained with that Vice, but on the contrary she used to bear a Testimony against the immoderate Use of strong Drink, and pleaded with her Relations to abstain from it.

She encouraged her Husband to worship God in his Family, and frequently read in such Books of Piety as she was able to read in.

I visited her more than once in the time of that Sickness whereof she dy'd, and then heard her express her self well, with respect to the Concerns of her own Soul, and a future Life and World. She acknowledged her self to be an unworthy Sinner, yet said she had prayed often to God for his Mercy, and that not only now since she

she was sick; but also long before; and she hoped he would not utterly cast her off, but pardon her Sins and save her Soul.

She also professed Faith in the Son of God, and a Trust in the Merits of his Sufferings and Obedience, for all the Mercies she needed, and her Resolutions to continue seeking to God for them, and then desired me to pray with and for her.

As the time of her Dissolution approached, her Hopes and Consolations increased: she declared that she had no Pleasure in any of the Things and Enjoyments of this Life, but was willing to leave Parents, Husband, and Children, and all she had here, for the sake of those things which were above, which she hoped she was going to the Enjoyment of.

She lamented the Sinfulness of the Lives of some of her Relations, and particularly of her own Father and Mother; and gave them her dying Charges to depart from those Iniquities, which she had formerly without any good Effect, cautioned them against; and declared that having done so, she was willing to die and leave them.

She also declared her hearty Willingness to forgive all such as had done her any Wrong, mentioning in particular one Instance wherein she had been greatly injured.

As she appeared willing to forgive Men their Trespasses, so it is much to be hoped, that her heavenly Father was also willing to forgive hers.

E X A M P L E XXVII.

SARAH PEAG, who died at Christian-Town October the 30, 1723.

THE Father of this Sarah was one Samson Cabkulquit, of whom I can give no good Report. Her Mother was a Person yet living whose Name is Elizabeth, the same being a Woman of good Knowledge, and one who, as I hope, truly feareth God.

The Daughter was, while she was young, put to live in a good English Family in Chilmark, where she was taught to read, and had, I doubt not, many good Instruction and Admonitions given to her, but did not behave herself answerably to the Advantages she enjoyed. She

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was sometimes guilty of stealing, lying, and running away from her Master; and yet she did not appear to be ashamed when she had committed these Abominations, but was proud and haughty, and much set upon making her self fine with her Ornaments.

After her time was out with her said Master, there appeared for some time no remarkable Change in her. But what I then heard her most blamed for, was her giving way too much to her irregular Passions, so as often to transgress that Rule, *Be angry and sin not*. It is certain that she was a Person of a very unhappy Temper, and naturally so much inclined to Contention, as to need a great Measure of Grace for the rectifying and regulating of that perverse Spirit, which she had in her.

She had not been long grown up before she marry'd to one *Jacob Peag*, to whom the Hastiness of her Spirit proved a great Exercise and Trial, and perhaps much greater than it would have been, if he himself had not been of too hasty a Spirit also. Two such Persons meeting together lived somewhat uncomfortably, especially the first Part of the time which they lived together.

Having such an unruly Spirit, she very much needed to have it broken and humbled; and God suited his Providences unto her Necessities, causing her to experience such Changes, as some because they have not, do not fear God.

Among those Afflictions and Trials which he brought upon her, the Sorrows with which she brought forth some of her Children were none of the least, nor was she unaffected with the afflictive Hand of God upon her herein.

After she had her first Child, who was that *Joseph Peag* hereafter mentioned in *Chapter IV. Example 20*, she appeared more serious than she had formerly done, and attended the publick Worship of God as one that sought spiritual Advantage thereby: and so plain a Change was there in her Countenance and Behaviour, that I could not my self but take much notice of it.

She was also about this Time sometimes observed to withdraw her self from Company into a Wood near her Dwelling; and her Mother informs me, that once she found her praying and weeping in a Place where she was after this manner retired, and that her Daughter perceiving that she had discovered what she was doing, called her,

her, and opened the sorrowful Condition of her Soul to her, letting her know, that her spiritual Wants were the Cause of her being there, in the Employment which she found her at.

She did not on her becoming thus serious presently overcome the irregular Passions to which she had been subject; yet there was this observable Change in her, with regard thereto, that when she had been unreasonably angry, she would when her Passion was over, confess her Fault, and appear to be much troubled at her Miscarriages.

After her second Child was born, she appeared yet more concerned about her spiritual State, and discoursed frequently with her Husband about the Obligations which those who fear the Lord lay under to give up themselves to him, to be his Servants, and to attend all his Ordinances: and the Issue of their Conferences on this Subject quickly was, that first the Wife, and soon after the Husband gave up themselves unto God, and were admitted to full Communion in all his Ordinances.

The poor Woman having at her Admission into the Church, made a humble Confession of her Sins, and professed Faith in Christ, and her Resolutions to live to him, seemed to endeavour to fulfil the Engagements she had brought her self under: and she was I think on all accounts blameless, saving that she was still apt to be overcome with Passion, and be so angry as to sin therein.

From hence on her part were those sad Jars betwixt her and her Husband, mentioned in her Son's Life: but when God took this dear and precious Child from her, he by this Affliction brought her to a more full Sight and Sense of her Sin in those Contentions, by which she had dishonoured God, grieved his holy Spirit, and wounded the Heart of her said Child, than she ever before had. From this time forward there was a great Change in her, and she governed her Passions much better than ever she had done before, insomuch that those that observed her, looked upon her as in that regard a new Creature.

But soon after this, falling her self into a weak and languishing Condition, she lived not many Months, but after the Birth of a third Child, in a few Weeks dy'd. I twice visited her in the time of her last Sickness, and when at the first of those times I came to the House
where

where she lay ill, I found her in a grievous Agony, confessing and bewailing the Sins of her Heart and Life. She with many Tears cry'd out against her self as a most vile and wicked Creature, unworthy of the least of God's Mercies; but worthy to be eternally rejected of him, and to be cast into Hell for ever. Then she proceeded to magnify the infinite Grace and Mercy of God in sending his own only dear and precious Son into this World, to save such sinful and wretched Creatures as she was, expressing withal her Hopes in the Mercy of God thro' him, and her Resolutions to continue to seek for the Pardon of her Sins and the eternal Salvation of her Soul, thro' the Merits of his Suffering and Obedience.

I now asked her, whether she could charge her self with dealing hypocritically in that Transaction with God, wherein she publicly gave up her self to him? To this she answered, that she could not; but said, that such was the Power of her Corruptions, that they had sometimes been too hard for her, yet God had not left her to commit any of those more heinous Offences into which the Children of Men do sometimes fall.

Having heard those things from her, I thought it my Duty to encourage her to rely on the Mercy of God in Christ for Salvation, and spake some Words of Comfort to her; which having done, and at her Desire pray'd with her, I left her.

Some Days after this I went again to see her, and found her in a more quiet and composed Frame than before. She still own'd her self to be a sinful and unworthy Creature; and in particular confessed her Sin in giving way to her Passions as she had done, and being so contentious as she had often been; but added, that her Husband's sometimes using strong Drink too freely, had been one thing which had much disturbed her. She at the same time professed her Hopes in God thro' Christ for the Forgiveness of all her Iniquities. She also professed her Willingness to die, if it were the Will of God that she should so do. After I had again said to her what I thought proper, and had at her Request prayed with her, I took my leave of her, she with much Affection then thanking me for all the Instructions and Exhortations that I had ever given her.

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After this she lived but a few Days, and was, during that time, as she had been before, very diligent in preparing for her approaching End, which she daily expected. She called often upon God for Mercy, and gave much good Counsel to her Relations and Visitors. She expressed her earnest Desires, that, if she had offended any by any Miscarriages of which she had been guilty, they would bring her Faults to remembrance, that she might confess them, and ask for the Pardon of them.

In the Morning of the Day on which she dy'd, in the Afternoon she was under some Discouragements, and in Heaviness by reason of Temptations; but having sent for an *Indian* Minister to give her Counsel, and pray with her, the Clouds wherewith her Soul was overshadowed, were all dispersed, and she enjoyed Peace in believing, and declared that she was willing to die, and go to her heavenly Father; which said, she expired, calling on her Redeemer to receive her Spirit.

E X A M P L E XXVIII.

MARY MANHUT, a Maid, who died at Christian town April 8, 1724.

MARY Manhut was a Daughter of Christian Parents, who devoted her to God in Baptism while she was a Child, viz. *Hosia Manhut*, now a Pastor of a *Indian Church on Martha's Vineyard*, and *Quakshob* his Wife, who is esteemed a sober and godly Woman.

She was by these her religious Parents well instructed while she was young, being taught to read, and well catechised, and had, I doubt not, very frequently good Counsel given her. She was likewise kept under good Family Government, not suffered to run abroad at Pleasure, but obliged to attend Family Religion in her Father's House, and also to attend the publick Worship of God on the Lord's Days, and at other times as might be convenient.

Enjoying these Advantages, she seemed to make some good Improvement of them. Her Conversation was generally blameless. Her Parents affirm, that she was very obedient to them, and that she used frequently to read in good Books, especially *the Practice of Piety*.

she much delighted in; and she would be affected and weep when discoursed withal about the Affairs of another Life, owning the Truth and Importance of what was said to her, as I have my self upon Trial experienced.

After she had been some Years a Woman grown, there being a Motion made, that the Children of the Church arrived to Years of Discretion, would renew their baptismal Covenant, and explicitly chuse the Lord to be their God, devoting themselves to his Service, and putting themselves by their own Act and Deed under the Watch and Government of the Church of which they were before Members, there was none more forward than she was to comply with what was proposed; and it happening, that about this time she and some others of the said young People were together discoursing concerning what was proposed to them, some of them shewed a Backwardness to consent unto that whereunto they were invited, but this young Woman freely declared her Approbation of the thing proposed, and pleaded the Reasonableness of it, and the Advantage that might attend it, with such Cogency as to silence her Gainsayers, and to bring over some of them to be of her Mind. And what she thus pleaded for, she soon put in Practice, some of those that had before shewn an Aversion to it, now also doing as she did.

Not long after this solemn Transaction with God, in which she appeared very serious, she was taken with the Sickness whereof she dy'd.

Quickly after she was first taken ill, she expressed a deep Sense of the solemn Obligations which she had brought her self under, to live to God, and her continued Resolutions to perform the Vows she had made, saying, that if it pleased God that she might recover again, she desired to be more considerate than she had been, and more fully to obey his Word than she had hitherto done.

And then she said, *I have destroyed my self by my Sins, but O Lord Jesus Christ, I believe thou canst wash and cleanse my Soul from them all, by thy Blood that was shed for the Remission of our Offences. I believe that how many soever the Sins of a Sinner are, yet, if he truly repents, and turns from them, he shall be saved.*

She some Days after this declared, that if it would please God to save her, she had rather he should do it now, than lengthen out her Life any longer in this World, so that she should live to sin any more against him.

A few Days after this she spake to this Purpose :

I am grieved that I have so often broken my Covenant with God as I have done. Sometimes when I have been sick I have thought, that I would, if I recovered, go and join my self to the Church ; but when I have been well again, I have not done it. This has been a great Sin in me. But now I desire Help from God in this Affair. O Lord God, I now long to be in my Place [or enjoy my Privileges] in the Church before I die ; for there, O Lord, it is that I may expect to receive Help from thee. I believe in the Father, and in his Son Jesus Christ, and in the Holy Ghost, who is the Instructor and Illuminator of Souls.

Our Indians can hardly believe that they are fully in the Church, till they are admitted to full Communion in all the Ordinances there to be enjoyed : they suppose that till this be done, they are as it were but in the Porch of the House into which they would enter, in hopes of finding and enjoying God there ; and this was what this poor Woman now earnestly thirsted after, and lamented that she had so long neglected to ask and seek for : Nor could her Mind be quiet, till the Church-Meeting at her Father's House admitted her into their Communion in the Ordinance of the Lord's-Supper, which she was not before admitted to ; and this seemed to be some Satisfaction to her, tho God never gave her an Opportunity to partake of it. But I am not yet in my Story arrived to the time when this was done.

Having manifested her Desire hereof, she thus pray'd : *I beseech thee, O God, to forgive my Sins, and save my Soul ; I'm sorry for my Sins, and now see what the Desert of them is. And then she said to those about her : I am grieved that I did not diligently obey the Commandments of God. When I was in Health my Sins were many, and I often did Evil against God ; but these my Sins I do now plainly see. There is especially one thing that does trouble me, I went to Meeting on the Lord's Day from my Father's House ; and when Meeting was done, my Mother called me to go home with her, but I did it not, but went away with another Person : not*

going to my Father's House as I should have done : this was a great Sin, I now see it. O Lord, I beseech thee to forgive this Sin of mine.

My Mother, if it please God that I should live any longer, I will no more disobey you as I have formerly done ; it would be an Evil in me thus again to fall.

Three Days after she had thus discoursed, the Weakness of her Body growing on her, she earnestly desired that God would lengthen out her Life, till she had publicly renewed the Dedication of her self to him, and been admitted into a State of nearer Communion with him than she had hitherto been in. And she then said, *My Desire is, and I now intreat God, that I may live a little longer, and do a little more of what he has commanded me to do. Nothing indeed that I do can merit that I should be saved, Jesus Christ only does this. Let his Merits be upon me, who has wrought many good Works for poor Sinners : and I believe that he that does his Commandments shall be saved. But if it please God that I may live a little longer, I would fain do that which is well-pleasing to him ; for while I was in Health, I too much slighted his Word : yet now am I unwilling to go to Hell, but if God would please now to save me, to that I willingly consent.* She meant by this, as I suppose, that she was willing then to die, if the Will of God were so, if so be he would please to save her.

When the time came that she should be admitted into full Communion with the Church, her Father read a Paper which he had written from her Mouth, expressing her Repentance towards God, and Faith towards the Lord Jesus Christ, (the Sum whereof is drawn into this Account of her) and she further answered to such Questions as any for their Satisfaction desired to propound to her : And then also confessed a Fault of which she had been formerly guilty, and which she could not be easy till she had declared, and manifested her Repentance of it. It was this, she once eat some Fish, which she knew the Persons had no Right to who invited her to partake of it with them. This she declared to have been a great Trouble to her.

After this she expressed a great Concern for the young People that had renewed their baptismal Covenant, and the Engagements which they were under to serve the Lord. *I should, said she, be very sorry if they should*

again fall into Sin. We have, said she, engaged to be subject to the Discipline of the Church, and to obey the Lord.

About this time some of the Children of the Church coming to visit her, she spake thus to them: O take heed to your selves, for you have been baptized; depart from all Iniquity, for that brings the greatest Miseries. The Doors of Hell are opened, and the Wicked do go in at them; Oh let us turn now, that we may not go in thither. When I was in Health, I was too unconcerned about this; but now Affliction is come upon me, I see my Sin therein, and that the same carried me towards Hell. Let us pray to God to pardon our Sins, and let us do what in his Word he requires of us.

On the last Sabbath save one which she lived, she said; I now desire a little Rest, [meaning here, if it would please God to give it] or otherwise if the Will of God were so, that he would now save me. O God, I beseech thee have Compassion on me, and now wash and cleanse my Soul, that so I may be saved. O now open the Gates of Heaven to me, and receive my Soul there; but shut, I beseech thee, the Gates of Hell for me, that I may not go into that Place.

Then speaking to her Relations, she said, Do not be too sorry for me, nor weep excessively when I die; for this Body of mine is a weak and frail Thing, that must quickly pass away: but let him that weepeth, weep for his own Sins and Miseries; and O pray earnestly!

On the last Sabbath which she lived, she earnestly desired to hear the Word of God preached; and her Father at her Request preached a Sermon in his House from John iv. 42. at the hearing whereof she was refreshed.

After this she was able to say very little, but what she did say was comfortable, as importing the good Hopes she had, that she should enter into Rest, when she should leave this World. Among other things of this Nature, she, before she dy'd, spake of the ministering Spirits as coming to receive her.

Her Father just before she dy'd singing the fourth Psalm, and praying with her, she seemed observably to attend to what was done; and particularly shewed her Pleasure in that Psalmody, not only by looking most earnestly and pleasantly towards her Father, while he read

and sang, but also by stretching out her Hand, and laying it on his Book while he did so, he then sitting nigh to her.

When I visited her during the time of her Sickneſs, her Diſcourſe was ſuch as gave me great Hopes, that ſhe was a truly penitent and believing Sinner. She then gave much good Counſel to her Relations and Neighbours, and particularly to her own Father, from whoſe Papers the Subſtance of this Account is taken; nor have I the leaſt Suſpicion of the Veracity of what he has therein written concerning her.

E X A M P L E XXX.

RACHEL WOMPANUMMOO, *who died in Chriſtian-town, June 15. 1724, in the 25th Year of her Age.*

THIS Woman was a Daughter of godly Parents, *viz.* *Iſaac Ompany* formerly mentioned, and his Wife *Elizabeth* yet living. Theſe devoted her to God in her Infancy, and took care to teach her to read while ſhe was a Child; alſo taught her her Catechiſm, and did otherwiſe piously educate her.

Of theſe Advantages ſhe appeared to make a good Improvement. She was very obedient to her Parents, loved to read her Book, and go to Meeting, while ſhe was young, and carry'd her ſelf as ſhe ought to do.

When ſhe was grown up, ſhe appeared to be much inclined to Diligence, and uſed, when ſhe could be ſpared from the Family to which ſhe belonged, to work by the Week or Month among the *Engliſh* in the Vicinity, by her Labour purchaſing ſuch things as ſhe needed: and I think all that employed her, counted her faithful in her Work, and true to her Word; and ſhe having frequently lived and laboured in the Family of the Writer hereof, he cannot but give her ſuch a Teſtimony.

Having been much among the *Engliſh*, and ſo got the Knowledge of their Language; ſhe, after ſhe was a Woman grown, learned to read *Engliſh*, and alſo to write a legible Hand, (having only learned to read *Indian* before) which having done, ſhe uſed to read *Engliſh* Books when ſhe had any Opportunity for it.

Tho, as she afterwards declared, she used sometimes to pray to God before her Father's sudden Death, when she was about 17 Years old, of which I have given an Account *Chapter I. Example 20.* yet being much awakened and affected with that awful Providence, she became more serious than she had before been, and with greater Constancy called on the Name of the Lord, being deeply concerned about the State of her Soul; and her godly Mother has assured me, that she about this time and afterwards frequently found her in secret, calling on God; and that she used to give good Counsel to her Sisters, and seriously reprove them when they did amiss.

Being something more than twenty Years old, she marry'd to *Daniel Wompanummoo*, commonly called *Daniel Gershom*; unto whom, his own Relations being Judges, she carried her self very dutifully, and as a Wife ought to do, who wisely considers that of the Apostle, *How knowest thou, O Woman, but thou may'st save thine Husband?* The Man, tho a Child of praying Parents, and one that had been well instructed, yet did not, when she first married him, walk answerably to the Benefits he had received, but would frequently drink to Excess, nor could he be persuaded to pray in his Family; at which Miscarriages, tho his Wife was much grieved, yet she would *bring no railing Accusations against him*, but used to advise and intreat him to reform what was amiss in him: and she did after some time so far overcome his Evil by her Goodness, that there appeared to be a sensible Reformation in him; for he more carefully abstained from strong Drink than he had formerly done, and called upon God in his House, and carried himself kindly to his Wife, which was a great Comfort to her.

This godly young Woman having thus prevailed with her Husband to pray in his House, was so much concerned that the Worship of God might be constantly upheld therein, that when he was gone from home, she desired her good Mother that lived with her, to perform the Duty; and sometimes at her Mother's Request, did her self perform it.

Having made so good Progress in Religion, as has been now declared, she began to be very desirous to approach yet nearer to God, in an Attendance on all the Ordinances of his instituted Worship: but such humble Thoughts had she of her self, that she durst not ask an

Admission to the Table of the Lord, as fearing lest she was not well qualify'd for it. However, she desired publicly and solemnly to renew her baptismal Covenant, and did so; and did not make a mere formal Business of it, but at the same time made a very humble, and affecting Confession of the Sins of her Life, and a Profession of her Resolutions to endeavour to walk more closely with God than she had hitherto done: and I doubt not but she did as she promised.

It was not long after she had thus owned the Covenant, before she was taken ill of the Sickness whereof she dy'd, within a few Weeks after.

Some of the Circumstances attending her Illness made her *Indian* Neighbours suspect, that it was by Witchcraft brought on her; and if what is credibly asserted be true, it is to be feared that it was so, and she her self suspected it: however, she told me, that she received what she suffered as from the Hand of a righteous, holy, and sovereign God, without whose Goodwill and Pleasure no Evil could befall the Children of Men. And during the whole time of her Sickness, she behaved her self as a true Christian ought to do. I divers times visited her, and received from her own Mouth an Account of what God had done for her Soul, and what her Carriage had from time to time been towards him. She very humbly confessed the Sinfulness of her Heart and Life, and her utter Unworthiness of God's Mercy, but withal declared her Belief of the Gospel, and that Jesus Christ was an all-sufficient Saviour: she professed she hoped in the Mercy of God thro' him, and called earnestly on him Day and Night for the Pardon of her Sins, and Salvation of her Soul.

This was the Sum of what she said to me some of the first times I visited her in her Sickness; and what she said to others was agreeable hereunto.

But there is one thing which I think I may not omit in the Account I am giving of this pious Person: being sick and like to die, she was grieved that she had not before asked an Admission to full Communion in the Church of Christ, and could not be satisfy'd till she had done it, and obtain'd what she desired, the *Indian* Church meeting at her House for that End: but then being not able to say much, she was only desired briefly to answer to some Questions, both doctrinal and practical, which she had

had then propounded to her; and the Answers she then gave to them, contained in them so good a Profession of Repentance towards God, and Faith towards the Lord Jesus Christ, that they were very satisfactory.

Having been a Witness to this her Profession, I asked her, Whether the Reason why she desired to be admitted by the Church into full Communion with them, was, because she thought that without being so she could not be saved? *No*, said she, *I do not think so*. Why then, said I, do you desire this, seeing probably you may not live to have any Opportunity to partake of the Lord's Supper? Unto which she answered, *That she desired this, because she thought it her Duty, to approach as nigh to God while she lived as she could do*: which being said, the Church very gladly received her into their Communion.

About a Fortnight before she dy'd, her Pastor *Hosea Manbut* being sent for to pray with her, she spake thus to him, as in a Paper of his now before me, he informs me: *If it be the Will of God that I should now die, I am satisfied that it should be so. But, Oh! that God my Redeemer would now pardon all my Sins. I have often broken the Commandments of God, and cannot escape Damnation, if dealt withal according to my Sins: I therefore intreat Christ to wash and cleanse my Soul. And I do believe that he is able to save me; and if he please so to do, I desire he would now save me.*

I'm credibly informed, that both before and after this, she was very frequently heard, both by Night and Day, crying earnestly to God for Mercy, and pleading with him the Merits of his Son, her only Saviour. And the last time save one that I went to visit her, she declared, that this was the Course she took, in order to her finding Favour with God, and obtaining his Salvation; and that she had great Hopes that God would not cast her off, but give eternal Life to her.

She underwent a great deal of strong Pain in the time of her Sickness, but shewed much Patience under it, giving Glory unto God all the while, by owning his Sovereignty, Justice, and Mercy, and that she had no Reason to complain.

About three or four Days before her Death, she declared to those about her, that she was now ready to die, and desired Death rather than Life. She said, she had

been long and earnestly seeking unto God for his Mercy, and that she firmly hoped that he had heard her, and would receive her into his heavenly Kingdom. She said she had wholly quitted any Interest she had in any of the Things and Enjoyments of this World, being willing to leave them all and go to God: even her little Son and only Child, she said she was willing to depart from, and leave him with God, who could, and she hoped would provide for him, and be a Guide to him. She also now charged her Relations not to be overmuch troubled at her Death, but that they should love God, and seek to him continually.

After this she said very little to any body that was about her, except it were to answer a Question propounded to her: nor did she much complain of any Pain, but appeared to have such a chearful Countenance, as bespoke inward Peace and Comfort in her Soul. I once saw her in that time; and tho I was ready to think she had been just dying when I came in, yet when I spake to her, she looked chearfully on me, and said she knew me. I asked her if she were now willing to die? To which she answered, that she was. I further asked her, whether she had Hopes in the Mercy of God, thro' his Son Jesus Christ? To which she answered, she had; which said, having committed her to God, I left her.

Being divers times after this asked concerning her Hope, she either by Words or Signs gave very comfortable Answers; and then dy'd, much lamented by her Relations and other good People.

A
S U P P L E M E N T
T O

The Third Chapter :

*Wherein some other Religious Women are
nam'd.*

THERE have been several other very pious Women among our *Indians*, of whom I intended to have given a brief Account: but this Work being already grown on my Hands beyond what I expected, I shall only briefly name some of them, and such were they here following, viz.

I. *Mary Manbut*, the Wife of *John Ammanbut*, and Mother of *Hosea Manbut*, now Pastor of an *Indian Church* at *Martha's Vineyard*. This *Mary* dy'd at *Nashouobkamuk*, in or about the Year 1689.

II. *Mary Coshomon*, who was the first Wife of *Samuel Coshomon*, an *Indian Minister* yet living, and dy'd in *Chilmark* in the Year 1691.

III. *Siokunnumau*, who was the Wife of an *Indian* called *Mechim*, and the Mother of that *Katherine*, of whom I have given an Account in the foregoing Chapter, Example 16. She dy'd about the Year 1690.

IV. *Nakpunnichtau*, who dy'd at *Christian-town* about the Year 1703. She was first the Wife of an *Indian Magistrate* called *John Papamek*, and after that was the Wife of a praying *Indian* called *Paattookk*.

V. *Pamie*, formerly the Wife of *Sowamog* an *Indian Minister*. She was esteemed a Person of very remarkable Piety by all that were acquainted with her. I am not certain

certain in what Year she dy'd, but there are many yet living that knew her.

VI. *Rebeccah Lay*, the last Wife of good *William Lay*, of whom I have given an Account *Chap. I. Examp. 9.* This Woman died about the Year 1708.

VII. *Johanna Coshomon*, the last Wife of *Samuel Coshomon* above mentioned. She dy'd at *Sauhekantacket* in the Year 1711.

VIII. *Ruth Pattompan*, the Wife of *Josiah Pattompan*, who dy'd in *Tisbury* in the Year 1722.

IX. *Naomy Sefamon*, the Wife of *Thomas Sefamon*, and a Sister of that *Rachel* mentioned in the last *Chap. Examp. 30.* who dy'd at *Christian-town May 21, 1726.* This Woman was a Daughter of that *Isaac Ompany* mentioned *Chap. I. Examp. 20.* She was, so far as I can learn, a Person of a good Conversation; and she professed when she was dying, that she had been a Seeker of God ever since she was ten Years old; and that God had since her Sickness enabled her to cry earnestly to him for his Mercy. She said also, that she was willing to die, having Hopes that, thro' the Merits of Jesus Christ her only Saviour, she should obtain Life eternal.

I do not think that any that were acquainted with the *nine Women last named*, have any doubt of their real Piety. And I at this time think of divers others, who might have been very justly numbred with them; but tho their Names be not written in this Book, yet, I hope, it will one Day appear that they are written in Heaven.

C H A P. IV.

Early Piety exemplified, in an Account of several Young Men, Maids, and Children, that have appeared to be truly pious.

I Doubt not but that where there is any thing considerable of true Piety and Religion among a People God does extend his special and saving Grace to some of every Age, whether elder or younger among them.

As therefore it appears by what has been already said that there have been many grown Persons who have been converted and saved among our poor *Indians*, so I believe it will be evident by that which here followeth, that there have been also many young People savingly brought home to God among them. I shall here instance in several such, as I cannot but hope have been effectually called.

E X A M P L E I.

ABIGAIL MANHUT, *who died at Nashouohkamuk, or about the Year 1685, when she was about twenty Years old.*

ABigail Manbut was a Daughter of John Ammanbut an Indian Minister formerly mentioned, and a Sister of Hosea Manbut, now one of the Pastors of the Indian Church on the West End of Martha's Vineyard: She was piously educated by her Father and Mother, who were both esteemed godly Persons; and she herself appeared pious from her very Childhood.

She was taught to read well while she was young, and delighted much in reading the Scriptures and other good Books.

She also loved to go to Meeting and hear the Word of God preached, and was a strict Observer of God's Holy Day.

She was not given to run about with rude and wicked company, as many young People are, but constantly and seriously attended the Worship of God in the Family to which she belonged; and was always very dutiful and obedient to her Parents.

She had not, so far as did appear, any Fellowship with the unfruitful Works of Darkneſs; but was on the contrary, a zealous Reprover of them.

Her Relations yet living, do affirm that ſhe uſed Boldneſs and Courage in reprovng their Miſcarriages, when ſhe knew them to be guilty of any Fault.

Such as were acquainted with her do alſo affirm that ſhe uſed to pray by her ſelf, and that very frequently; and that when ſhe had none with her but Children, ſhe ſometimes found praying with them.

She uſed, in the time of her Health, to diſcourſe very ſeriously about the things of God and another Life; and having learned of her Mother, with whom ſhe lived after her Father's Death, to ſing *Pſalm* 'Tunes, ſhe uſed not only to ſing with the reſt of the Family before Morning and Evening Prayer, but was alſo frequently heard ſinging *ſalms* by her ſelf alone.

It is ſo long ſince this Maid died, that I cannot diſtinctly remember any thing concerning her: but while I was writing this Account of her, my aged Mother came in and told me, that ſhe lived and laboured ſome time in my Father's Houſe, carrying her ſelf very well while ſhe was there; and that my Father eſteemed her a very pious Perſon.

She died of a lingering, conſumptive Diſtemper, and was ſenſible of the gradual Approaches of Death towards her; and in the time of her Sickneſs, behaved her ſelf as one that had lived well ought to do: She prayed often to God, and deſired others to pray with and for her, and gave many good Exhortations to her Relations, and others that came to viſit her; and her Mind appeared to be calm and ſerene, as being poſſeſſed with Peace in believing.

When ſhe was going to die ſhe was ſenſible of it, and told thoſe about her, that ſhe ſhould now preſently leave them; but ſeemed not at all ſurprized at the Approach
of

of the King of Terrors. She comforted her Relations by telling them, that she was heartily willing to die, as being perswaded that she was now going to God, in whose Presence there was Fullness of Joy ; yea, she rejoiced that that happy time was now come. She now also exhorted and encouraged those about her to love God and live to him ; telling them how good and profitable it was so to do.

Having spoken to this purpose, she seeming to be nigh to Death, her Friends that were with her committed her to God by Prayer ; and she appeared evidently to join with them therein, by lifting up her Hand and Eyes to Heaven, from whence she well knew that all her Help came. After this she spake no more ; but being asked whether her Desires were still after God, she by a Sign answered that they were so ; and so went to him after whom her Soul longed.

I cannot forbear here relating a very observable thing that happened at the time of this young Woman's Death of which there are three or four credible Witnesses yet living : It being a dark Night when she died, the Moon not then shining, and many of the Stars being covered with Clouds, the People who were with her and tended her, were on a sudden put to a great Strait for something to make a Light withal, whereby they might see to do what was needful to be done for her, their Dry Pine or Light-wood, which they had hitherto used for this purpose, being all spent. But while they were in some surprize on this account, they were on a sudden more surprized by perceiving that there was a Light in the House, which was sufficient for them to see to do anything by, that the dying Maid could need them to do for her. All present wondered from whence it was that this marvellous Light came to them ; and several of them went out to see if they could discover the Cause of it, but could see nothing that could afford such a Light, that wherewith they were favoured ; and therefore concluded it was something extraordinary, and such of them as are still living think so. They say it was not a sudden Flash of Light only, but lasted several Hours, even from the time they first needed it, till the young Woman was dead, and they had no more Occasion for it : Nor was this Light so dim, but that it was as sufficient to all the ends for which a Light was necessary, as tho it had been

as bright as that of the Sun at Noon-Day, so clear that they did plainly see the Signs which the Maid, being speechless, made in answer to such Questions as they thought proper to put to her.

I shall leave others to think of this matter as they please ; but the Story is so well attested, that I cannot but give credit to it ; and I believe there was something extraordinary in it. Herein, it seems, that that Word was in the most literal Sense fulfilled : *Unto the Upright there ariseth Light in Darknes.*

EXAMPLE II.

JOSEPH NAHNOSOO, *who died at Nashouohkamuk, now Chilmark, if I mistake not, in the Year 1685, when he was about twenty Years old.*

THIS *Joseph* was a Son of that good *John Nahnosoo*, of whom I have spoken in *Chap. I. Examp. 4.* Some time after the Death of his Father, he was committed to the Care of Master *Japheth Hannit*, with whom he dwelt several of the last Years of his Life.

He was taught to read both in *English* and *Indian*, and was well instructed in his Catechism ; and I doubt not but that he was taught to write also.

He spent much time in Reading and Meditation, and seemed to delight very much therein : nor did he appear to be any ways viciously inclined, or to delight in such Company as were known so to be.

When good *Japheth* was at any time gone from home, as about that time on necessary Occasions he often was, this sober and pious young Man read the Scriptures, prayed, and sung Psalms in the Family, as he himself did when at home with them.

By wrestling at a Husking, he brake one of his Legs, and lay lame a great while with it ; lamenting the Vanity of which he had been guilty, and saying that he should not from thenceforth delight in such Exercises.

When he was taken with the Fever whereof he died, he quickly declared his Apprehensions, that that Sickness would put an end to his Life ; and withal, expressed his Willingness to submit to the Will of God therein : He then also confessed his Sins, and lamented them, and
prayed

prayed earnestly to God for the Pardon of them, and for cleansing from them.

He declared his firm Belief of the great Truths revealed in the Word of God, particularly those which relate to the Person of Jesus Christ, and his Mediation betwixt God and Sinners; and professed that he did rely on the Mercy of God thro' him.

He earnestly exhorted all that were about him, to pray constantly and earnestly to God, and to lay hold of him and cleave continually to him; and so died, hoping in the Lord.

Good *Japheth*, from whom I received a considerable Part of what I have written concerning this young Man was exceeding troubled at his Death, as having had great Hopes of his proving very serviceable among his own Countrymen. But God had otherwise determined.

E X A M P L E III.

JEREMIAH HANNIT, *a Son of Master JAPHETH HANNIT, who died at Chilmark, in or about the Year 1686, when he was about fifteen Years old.*

THIS *Jeremiah* was *Japheth's* eldest Son, and was looked upon as a very hopeful Youth by all that knew him, whether *English* or *Indians*.

He was much kept at School, and plyed his Time well at it. He was also taught his Catechism, and well instructed in the Principles of Religion, and had the Advantage of a very strong Memory to facilitate his Learning.

He was very sober from a Child, and not given to such idle Talk as most young People are addicted to, and was very obedient to his Parents, and very faithful and diligent in any Business which they set him about. Nor was he known to be given to any of those Vices which Persons of his Age are apt to run into: and what more strongly argued his real Piety than any thing yet said of him was, that he used to pray in secret Places, as some yet living can of their own Knowledge testify.

He was long sick and weak before he died, and in that time expressed a deep Sense of the Sins of his Nature and Life.

Life, and earnest Desires that God would pardon all his Transgressions, and renew and sanctify his Soul.

He said he believed that Jesus Christ was an all-sufficient Saviour, and would be a Saviour to him, if he could by Faith lay hold of him. He declared his Resolution to seek to him as long as he lived, and did accordingly call often upon him. And he exhorted his Relations and others to pray always to the Lord.

Falling more violently sick a few Days before his Death, he declared his Expectations of dying speedily; and withal, his Hopes of obtaining eternal Life, thro' Jesus Christ his only Saviour; and continued to the last calling on him for his Mercy.

When he perceived himself dying, he looked about on his Friends, and said, *Fare ye well.*

My Father, who was acquainted with this Youth, looked on him as truly pious, and very much lamented his Death. *Japheth* had another Son, whose Name was *Joshua*, and he was also said to die hopefully; but of him I cannot give any particular Account.

E X A M P L E IV.

ELEAZAR OHHUMUH, *who died at the Gayhead in or about the Year 1698, when he was sixteen Years old.*

THE Parents of this *Eleazar*, viz. *Caleb Ohhumuh*, and *Deborah* his Wife, sent him to School to learn to read and write while he was a young Boy; and he made such Proficiency therein, that he soon read competently well, and could write a legible Hand. He also learned his Catechism by Heart, and was not ignorant of the first Principles of the Oracles of God.

He was also taught to call upon the Name of the Lord while he was but a Child, as many of our *Indian* Children have been, which has proved of great Advantage to some of them.

Not only his own Parents, but *Elisba* also, an *Indian* Minister of the *Gayhead* formerly mentioned, who was his Uncle, used to instruct and exhort him.

All that knew him bear him witness, that he appeared sober and serious from his very Childhood; and his Mother, who is a Professor of Godliness, yet living, and I hope a good Woman, informs me, that he used frequently
of

of his own accord to pray to God while he was very young, and used also to tell others that they ought to do so.

I'm likewise informed, that when he came to Years of such Discretion, as to be sensible that it would not be decent for him to pray vocally where others were present, and yet not joining with him in the Duty, he used frequently to withdraw himself into obscure Places, whither it was supposed he went to pray in secret to God, being there sometimes found kneeling down, or lying prostrate on the Ground, or otherwise leaning against some Trees, as tho he was praying.

He was diligent in reading his Book, willing to go to Meeting, and used often to repeat his Catechism, and that without being called to it, and was very obedient to his Parents.

He divers times confessed the Sinfulness of that Estate which by Nature he was in, and expressed earnest Desires of being delivered therefrom ; and used to manifest a Dislike of the Sins of others, and would sometimes reprove them for their Faults.

The Father of this *Lad* being somewhat addicted to follow *strong Drink* while the Son lived, so that he was by bad Neighbours too often drawn into the Company of such as inflame themselves *therewithal*, the pious Youth laid grievously to heart his Sin and Error therein, and did divers times go to the Places where his Father was drinking, and with such Earnestness, and so many Tears, intreat him to leave his drinking Company and go home to his own House, that he was not able to withstand the Importunity of his afflicted Child, but at his Desire left the drinking Tribe ; and when he came home, owned the Victory which his Son had obtained over him.

Such was the Gravity of his Deportment, that all who knew him took notice of it ; especially his Behaviour while he attended the Worship of God, either in publick or in the Family to which he belonged, was remarkably serious.

It seems this Youth thought it his Duty sometimes vocally to call upon God in the Presence and Hearing of others ; for he divers times requested his Father, when the Hour for Family-Prayer came, to permit him to call on the Name of the Lord ; which Desire his Father willingly granting, he discharged the Duty with that Un-

standing, Gravity, and Affection, which argued that he had the Spirit of God helping his Infirmities, and that he was no Stranger to the Duty of Prayer : tho' what his particular Expressions were at such times, cannot now be remembered.

He was sick something more than half a Year before he died; and soon after he was taken ill, he told his Relatives, that he thought the time of his Dissolution was now drawing on, and prayed them not to be much troubled at his Death; for that he hoped that God would, thro' his Son Jesus Christ, have Mercy on him, pardon his Sins, and save his Soul for ever. He told them, that he had from his Childhood chosen God for his Portion, and that beholding with Grief the Miscarriages of that wicked Generation among whom he had lived, he had earnestly intreated the Lord, by any means to keep him from the Company and Society of such as they were, and not suffer him to go astray in their Paths; and that he therefore hoped that God would, when he died, take him to himself. He earnestly requested them to be earnest Seekers of that God in whom he trusted, and to depart from all Iniquity, that so they might also go to Heaven, where they might again see him with Comfort.

The good Hopes which this Youth had that it would be well with him after Death, did not make him grow remiss in his Preparations for his End : He, as long as he was able, made use of his Books by reading in them, and meditating on what he read. He also called frequently and earnestly on God for the Mercies he needed, especially for the Pardon of all his Sins, thro' the Mediation of Jesus Christ his only Saviour.

He also sent for the Elders of the Church, Master *Japheth*, and many others, to come and pray with him, not to request that he might be recovered and live any longer in the World, (for he thought that God had determined the contrary, and declared his Willingness to submit to his Sovereign Pleasure therein) but that which he desired was, that he might be prepared for his great Change, and that the same might be made safe and comfortable to him.

The Ministers meeting on this occasion, discoursed with him about the State of his Soul, and received great Satisfaction respecting the Reasons of that Hope which he had

had in him ; some of them declaring that they had scarcely ever seen so bright an Example of Piety in so young a Person.

Not long after this, the Youth perceiving himself nigh to Death, sent for some of the Neighbours to come and commit him to God, and as he expressed it, to give him a Lift towards Heaven ; which, according to his Desire, they did, then also singing a Psalm of Praise to God his Saviour ; which he being well pleased at, and not able to shew it by joining with his Voice, shewed his Consent to what was done, by laying hold with his Hand on the Book out of which they read and sung, and keeping hold of it till the Psalm was finished, and looking all the while with a most chearful Countenance.

Soon after this Exercise was over, the pious young Man looking up towards Heaven, and smiling as tho he had seen something that did greatly delight and comfort him, surrendred his Soul into the Hands of his Redeemer.

Some who were with him when he died have told me, that they thought themselves as sure that he was gone into the Kingdom of God, when he left this World, as tho they had seen the Angels of God come down and convey him to that Place of Glory.

I have now finished what I had to say of this godly Youth ; but considering what has been above said of his Father, it may perhaps be grateful to my Readers, if I here give some further Account of him.

He was exceedingly affected at the Sickneſs and Death of this Son of his, who had performed the Part of a Father towards him : He totally quitted his immoderate Use of strong Drink ; he lived very inoffensively among his Neighbours ; he join'd himself to the Church of Antipedo-baptists in the Place where he lived, and believed himself like a good Man among them, reproving their sinful Miscarriages, and trying to reform them ; but at length being extremely vexed and grieved at the evil Conversation of many of his Brethren, he was so discouraged, that he would not hold Communion with them any longer, but totally left them. After this he seldom went to Meeting ; but when he did so, it was to another Assembly than that to which he had belonged. Nor was he now so constant in praying in his Family as he had formerly been ; but he still continued in other Respects a

Person of good Morals : He dissuaded his Family and Neighbours from sinning against God, and mightily commended and pressed the internal Duties of Religion, and urged those of his House to be much in secret Prayer to God ; and in this Course he continued some Years, and then died very suddenly. I do not understand that he gave any Account how he expected it would fare with him in the other World.

EXAMPLE V.

WILLIAM TUPHAUS, *who died in the Year 1703, when he was about twelve Years old.*

THIS *William Tuphaus* was a Son of *William Tuphaus*, an Indian of *Chilmark*, mentioned *Chap. II.* and his Wife *Bethiah*, a Daughter of good *Jonathan Amos* also formerly mentioned.

His godly Parents, especially his Mother (being a very knowing and pious Woman) instructed both him and their other Children while young, endeavouring to teach them to know *God*, and call upon him. And this Boy had been for a considerable time before his Death, a very orderly and obedient Child ; and his Friends observed, that he frequently retired into some Place by himself, which was, as they supposed, for secret Prayer to God.

Once when a Brother of his who was younger than himself, was suddenly taken very sick, and his Mother had no body else but *him* with her, who then stood by observing the Sickness and Pain of his said Brother, and the Affliction and Distress of his Mother on the Account thereof, he on a sudden said to her, *Let us pray* ; and immediately putting him self into a proper Posture for it, began audibly to call upon the *Lord* : and he did then in the first Place humbly confess his own Sins, and utter Unworthiness of the least of *God's* Favours, and beg the Pardon of them ; praying also that *God* would renew and sanctify him, and teach and enable him to do his Duty. Then he prayed for his sick Brother, that *God* would spare his Life, and recover him to Health ; and that he might be taught to know and serve the *Lord* ; but that if otherwise, his Brother were then to die, yet *God* would have Mercy on him, and save him with an eternal Salvation. He also then prayed for his poor afflicted

afflicted Mother, that she might be comforted and enabled to indure the Trial which she was then under. He pray'd also for his absent Father, that God would preserve him, indue him with his Grace, and make him meet for his eternal Kingdom : then he prayed for all his other Relations, that they might be Partakers of special and saving Mercies. He also prayed for all Mankind ; particularly for little Children, that they might find Mercy with *God* : and in this Prayer of his, he pleaded the Merits and Intercession of Jesus Christ the Son of *God*, and only *Saviour* of Sinners. This was when he was about *ten Years old*.

After this Youth had thus prayed, he appeared yet more grave and serious than he had formerly done. He did not any longer carry himself like a young Boy ; but rather like some Man of Years, who had his Heart seasoned with the Grace of *God* : he kept at home and took care of the Affairs of the House when his Father was gone abroad to work, and was as dutiful to his Parents as any Child could be.

The Mother of this Lad took notice, that when his Father began to eat without asking a Blessing on the Food prepared, (which tho a good Man he sometimes did) he used to go out, and not begin to eat when the rest of the Family did : But the Reason of this she did not at first understand ; but at length observing whither he went, and what he did, she perceived that he went by himself to pray to *God*, and she concluded it was to perform the Duty which her Husband neglected ; because as soon as he had done, he would come in and eat.

He was sick but three Days before he died, in which time he called frequently and fervently upon *God* for Mercy ; but generally spake so low, that but little of what he said could be understood by those who were with him.

On the Day on which he died, a little before it was light, his Mother perceived he was awake, and heard him praying to *God*, tho but with a low Voice, as he had done before during the time of his Sickness. At length, when his Prayer was ended, she spake to him, and asked him if he were awake ; to which replying that he was, and was not sleepy, she told him it was good to wake early in the Morning, and to think upon *God*, and upon the things of another World, &c. continuing her Discourse till Day-light ; which having finished, he thanked her

for what she had said to him. But then appearing very ill and full of Pain, much worse than he had hitherto been, he again began to call upon God, and that with a louder Voice than before he had done, so that he might be plainly heard and understood. He prayed God to pardon all his Sins, and to renew and sanctify him by his Holy Spirit, and so to fit him for his eternal and heavenly Kingdom. He earnestly intreated that God would not cast him off and reject him; and in the whole, pleaded the Merits and Intercession of *Jesus Christ*, on whom he affirmed that he did put his trust, as the only Saviour of Sinners, and Refuge of his Soul.

When he had thus prayed, his Mother perceiving that he looked very earnestly upon her, asked him, if he desired any thing of her; *Yes*, said he, *I have a great Desire you should once more pray for me.* She very readily complied with his Desire therein, there being none but Children in the House with her; and she says, that God then enabled her not only to ask for him the Mercies which she then thought he needed, but did also help her to resign him up to that God who had lent him to her, and to give her Consent that he should take him away from her, if so it seemed good in his sight.

Having thus resigned him to God, she perceiving that he was nigh to Death, presently sent for his Grandfather *Jonathan Amos*, to come and pray with and for him; which he having with much Affection done, the pious Youth presently expired.

E X A M P L E VI.

BETHIA TUPHAUS, *who died in the Year 1704, when she was not quite four Years old.*

THIS *Bethia* was a Daughter of that *William* and *Bethia Tuphaus* above-mentioned, and a Sister of the Youth last spoken of. Her godly Father and Mother began to instruct her in the things of God, as soon as she was in any measure capable of understanding them; and it seems that these Essays of her godly Parents, to make good Impressions on the young Heart of their little Daughter, had, by God's Blessing, the desired Effect: She seemed to take much notice of what they said to her,

as tho she desired to receive Instruction, and know her Duty.

When she was but a little above three Years old, her good Father being very sick, and nigh to Death, her Mother saw her kneeling down in the Room where he lay, and soon perceived that she was speaking and praying to God; when observing what she said in that Address to *him*, she first plainly heard her confessing her Sins, and utter Unworthiness to speak to the Lord; and then intreating of *him* to have Mercy on, and pardon and save her. She then prayed God to have Mercy on her sick Father; and she requested, that if it were not the Will of *God* that he should recover and live longer in the World, yet he would please to give him Life eternal in Heaven with himself: then she prayed for her little Brothers, that God would bless and save them. And lastly, she prayed for all other little Children, that *God* would extend his Favour to them.

This was the first time that this Child was observed to call upon the *Lord*; but after this, her Mother frequently heard her praying to *God*, and that with more Enlargements than at first.

She was not at home, but kept with her godly Grandmother at the time of her Father's Death; which was not very long after her praying for him, as has been related. This Tidings, when heard by her, seemed to make a great Impression upon her; insomuch, that she thereupon grew melancholy, and would be much grieved at every little thing that happened, which was not agreeable to her; and in a short time appearing not to be well, her Illness grew so fast upon her, that in a few Days she died.

Her Mother observing what Heaviness she was in about the time she was first taken ill, discoursed with her about the Vanity and Uncertainty of all the Things and Enjoyments of this *lower World*, and the Excellency of those which are above in the *other*, where *Christ sits at God's Right-Hand*: upon the hearing of which Discourse, the Child seemed to be much comforted, and expressed a Willingness to die; yea, and a Desire to go to Heaven and be with *God*.

Her good Grandfather was from home when she drew nigh to Death, and did not return till after she was become speechless; but on his coming, he presently recommended her to *God* by Prayer; and she, soon after he

had so done, left this World, and I hope went into the Kingdom of God.

EXAMPLE VII.

JEDIDAH HANNIT, *who died in Chilmark October the 14th 1725, being about seventeen Years old.*

Jedidah Hannit, of whom I here speak, was a Daughter of Master *Japheth Hannit*, and *Sarah* his Wife. She was religiously educated while she was a Child; and it is very probable that the Spirit of God did make good Impression on her Soul some Years before that in which she died. She was very obedient to her Parents, was very apt and willing to learn her Catechism, and delighted much in reading her Book. Nor was she much inclined to go into such vain Company as many young People delight in: And her Friends sometimes found her praying in secret Places, where she intended that none but God should see or hear her.

In the Night on which she was taken with the Sick-ness whereof she died, she dreamed, as she in the time of her Sickness declared, that there was a very dark and dismal time shortly coming on the *Indian Nation*; with which Dream being much distressed, she waked out of her Sleep, and had such an Impression made on her Mind, that what she had so dreamed would come to pass, and of the Dreadfulness of the thing so apprehended, that she immediately prayed earnestly to God, that she might not live to see the thing feared, but that she might be removed out of the World before it came to pass. After this, having again fallen asleep, she after some time awaked very sick: and the Sickness whereof she was so seized, did in a few Days put an end to her Life.

The Distemper with which she was thus taken being a Fever, with a Pain in her Side, was so very violent from the beginning of it, that she was neither able to say much to her Friends, or do much for the Safety or Welfare of her Soul, if that Work had not been done already by her. Her Illness still increasing, she in a little time appeared to be dying, and her Friends were grieved and surprized at what was coming so suddenly on them. But having lain for some little time wholly speechless, and to appearance senseless, and almost breathless, she began to revive,

revive, breathed better, and was in a short time able to speak, and that sensibly, and remained so for several Hours together ; nor was her Pain so violent as it had before been : Being thus revived, she said she seemed to herself to have been in a Dream ; but whether she were so or not, she could not determine. However, she said she was going to a Place which she much desired to be at, and was exceedingly delighted with the thoughts of her going to it ; but she then thought that her Brother-in-Law, naming him, came after her, and called her to come back again, telling her that her Father and Mother and other Friends would be exceedingly troubled, if she went away so suddenly and left them.

While she seemed to be dying, as is above related, her Brother-in-Law, by whom she thought she had been called back from her Journey, as is above-said, went out of the House ; and not long after him, her Father also ; and the last mentioned of these Persons walking by the side of an Hedge-Fence, not far from the House, overheard the other, on the other side of the Hedge, pleading most earnestly with God, that his Sister might not be so suddenly taken away from her Friends, as to appearance she seemed likely to be : Soon after this, the Father of the Maid returning to the House, found her revived, as has been declared, and was told what she had said before he came in ; and soon after her said Brother came in also, and to his great Comfort saw her, as one in a manner raised from the Dead.

But lest the Relations of this young Woman, and particularly her Brother-in-Law mentioned, should be too much transported at the sudden Alteration which they saw in her, Mr. *Japheth* made a very grave and seasonable Speech to them, telling them that they should by no means conclude from his Daughter's being thus revived, that God designed to recover her from this present Sickness ; but think it sufficient, that God had so far heard Prayers for her, as not to take her so suddenly away as they feared he would have done, and had given her and them a further Opportunity to speak one to another before she died and left them : and to this purpose he more particularly addressed himself to his Son-in-Law, who had prayed for his Daughter, as has been declared.

However, the Maid thus far revived, had now a further Opportunity to look up to God for his Mercy, and

let her Friends understand that she did not leave the World without committing the Care of her Soul to Jesus Christ, her only Saviour. Having such Opportunity, she now declared, that she did no longer set her Mind upon any of her worldly Enjoyments, but was willing to die and leave them. *There is, said she, but one thing that I am now concerned about. I am now troubled for my Sins against my God, and my not keeping his Commandments as I ought to have done. I have made Promises to him, and have not duly performed them. I desire that God's People would pray to him for me.*

After this she said, *I believe in Jesus Christ, that he is my only Saviour; and then praying, called thus upon him, O my God, thou who takest away the Sins of the World, forgive my Sins, I beseech thee, and save my Soul for ever.*

She also took her leave of her Relations and others in Words to this Effect: *Farewel all ye my beloved Friends! Farewel all ye young People, fear ye God greatly, pray earnestly to him, sanctify his Sabbath, and be sober on that Day in his Fear.*

As for me, said she, my Days are cut off, and I groan by reason of the Pain which I endure; but I am willing to die, because I believe in Christ that he is my Salvation.

EXAMPLE VIII.

JEREMIAH WESACHIPPAU, a Youth of the Gayhead, who died in Chilmark towards the latter End of the Year 1705, when he was about 18 Years old.

THE Parents of this young Man, viz. *Elisba Wesackippau* and his Wife, were both of them esteemed Persons of a vicious Conversation, and were some Years before this their Son dy'd, both at once drowned in the Sea, being supposed to be drowned in Rum at the same time: They had a Son that was esteemed a pious Youth, drowned with them.

But it is their Son *Jeremiah* that I am here to give a short Account of; and as bad as his Parents on other Accounts were, yet they sent him to School when he was a Child, where he was taught to read, and also learned his Catechism, and heard many Prayers put up to God; for it is the Custom of our *Indian* Schoolmasters to pray with

with their Scholars. He was also taught to write a legible Hand. Living also with an Uncle of his, [his Mother's Brother] especially after the Death of his Parents, that House then becoming his Home ; he there enjoyed considerable Advantages, Reading and Prayer being attended in that Family, and something of good Order upheld.

The Lad enjoying those Advantages, was enabled thro' Grace, to make a good Improvement of them. He was sober and orderly from a Child, loved his Book well, studied his Catechism diligently, delighted in going to Meeting, and behaved himself soberly there ; was very obedient to his Uncle, and faithful in any Business which he set him about ; would not go into bad Company, but saved himself from that untoward Generation among whom he lived.

These things were observed in him by many of his Neighbours : but his Piety did yet more evidently appear in that he was a praying Youth. He was observed to pray in secret to God, being several times found at his secret Devotions, in obscure Places unto which he used to retire : nor did he pray in secret only, but gave Honour to God, by praying in the Family to which he belong'd when his Uncle was gone from home, and there was no Person present for whom it was more proper to lead in the Duty.

He dy'd of a violent Fever, which carry'd him off in a few Days ; but it is to be hoped that Death did not find him unprepared. He in the time of his Sickness, as well as before, sought earnestly to God for Mercy, calling often upon him, and desiring others to pray with and for him ; and owning his Unworthiness of the great Salvation which he thus sought for, he professed his Hopes of obtaining it thro' the Merits of Jesus Christ his only Saviour. Tho a more particular Account cannot be now given of him, yet he was so generally esteemed a godly young Man by such as were acquainted with him, that I could not forbear instancing in him as an Example of early Piety.

EXAMPLE IX.

ABIGAIL KENUMP, *who died in Chilmark, in or about the Year 1710, being 16 Years old, or thereabouts.*

THIS *Abigail Kenump* was the Daughter of *Amos Kenump* and *Abigail* his Wife, who lived in the said *Chilmark*. She seemed to be very sober and considerate while she was but a Child, was remarkably observant and dutiful to her Parents; and after she had learned to read, was observed to be often looking in her Book, and seemed to meditate much on the things which she read in it. She loved to go to Meeting while she was but young, and seemed to take heed that she sinned not, as if she had an Awe of God in her Heart.

One Morning, when some young People who lodged in the House with her, were, when they first waked, entered into a Discourse which was vain and unfavoury, she very seriously reprov'd them, telling them, *That the God of their Lives and of all their Mercies, ought to have the first of their Thoughts when they awaked in a Morning: And declared to them, how unfit a thing it was for Persons to begin the Day with such vain and unprofitable Discourses.*

Some time after this she grew unhealthy, and was long sick of a languishing Distemper before she dy'd; yet she was not so bad for a considerable time, but that she could go to Meeting: And being willing to omit no Opportunity to wait on God in the publick Ordinances of his Worship, while she had Ability to attend them, she frequently desired some Body or other to carry her on a Horse, when she had not Strength to go up to the House of God on Foot.

When her Strength so failed that she could not go to Meeting any longer, she appeared careful to spend her time well at home; and Reading and Meditation was now a great part of her Employment.

This pious Maid was also much in Prayer, or else she had not deserved such a Character: but tho she seemed to aim at Secrecy herein, yet those that dwelt in the same House with her could not but observe, that she was often alone pouring out her Heart before the Lord.

When

When young People came to visit her in her Sickness as sometimes they did, she used to desire such of them as she knew could read, to read some Portion of God's Word to her, and would take that Opportunity to let fall some Words of Caution and Counsel to them. She would then speak to them of the Frailty and Uncertainty of this present Life, and declare to them the exceeding Evil of Sin, and let them know how needful a thing it was for young People *to remember their Creator in the Days of their Youth, &c.*

She in the former part of her Sickness made use of Medicines, in order to the recovering of her Health; but some time before she dy'd, she said, she had no need to make use of such Medicines any longer; *for, said she, the Lord Jesus Christ is the only Medicine that I now stand in need of.*

Some time after this, a little before her Death, she spake to this Effect to her sorrowful Mother: *Be not, my Mother, overmuch grieved at my Death; for, tho' I have been guilty of many Sins, yet I have Hopes in the Mercy of God, thro' Jesus Christ my only Saviour, that I shall when I die leave all my Pain and Affliction behind me, and enter into everlasting Rest and Happiness. And if you do by a thorow Repentance turn unto God, and truly seek and serve him, you may yet again see me with great Joy and Comfort.*

She was very sensible of the Approaches of Death towards her, as the time of her Dissolution drew near; but was able, thro' Grace, to look *that King of Terrors* in the Face.

Just as she was dying, she called her Mother to her, and spake such good and comfortable Words to her, as she had formerly done, and then lifting up her Hands towards Heaven, said, *Oh! my gracious Saviour, have Mercy on me a miserable Sinner, who am but Dust and Ashes*; which having said, her Hand dropped down, and she immediately expired.

EXAMPLE X.

ELIZABETH PATTOMPAN, *who died in Tisbury, July the 6th, 1710, in the 17th Year of her Age.*

THIS *Elizabeth* was a Daughter of *Josiah Pattompan* and *Ruth* his Wife, both Professors of Religion, and, as I have been informed, diligent Instructors of their Children in the Mysteries and Duties of Christianity.

When this Daughter of theirs was about eleven Years of Age, they put her to live in an *English* Family in the Town in which they themselves lived; and she carry'd her self very orderly and well while she tarried there, being willing to learn to read, and receive such other Instructions as those she lived with thought themselves obliged to give her: but the Death of her pious Mistress, about a Year, as I think, after her first coming to that House, occasioned her returning to her Father's House again, tho her Master would not otherwise have parted with her, not having observed any thing in her Carriage which he misliked.

After her Return to her Father and Mother, she continued to behave her self well, being very obedient to them. She was exceeding diligent in her Business, minded her Book, and was willing to go to Meeting as oft as she could.

She appeared also careful to abstain from Sin, and her Parents observed that she prayed in secret Places; and once when they had been abroad, and did not return till after she had done looking for them, they, when they came to the Door, heard her praying with the Children which they had left under her Care and Charge.

As she took heed that she sinned not, but lived very blamelessly, so she was a very serious Reprover of Sin in others, especially those of the Family in which she lived; insomuch that her Father assures me, that all that belonged to the House stood in Aw of her, even her Parents as well as others, she having the Courage to let them know, that she was grieved at such Miscarriages as she saw in them, or otherwise knew that they were guilty of; and yet had the Prudence to manage her Re-
proofs

proofs so inoffensively, as not to give them any Occasion to be angry with her.

Growing unhealthy some Years before she dy'd, as her bodily Weakness grew upon her, her spiritual Strength seemed to increase more and more: she therefore now discoursed more freely about the Concerns of her Soul and another World, than she had formerly been wont to do; and she told her Relations, that great Seriousness which she observed in her Mistress with whom she lived, and her Earnestness in prosecuting the Work of Religion wherein she was engaged, was that which first put her upon a deep and serious Consideration of her own State and Ways: she said, that she then thought, that if she would obtain eternal Life, she must work out her own Salvation with Fear and Trembling, as she saw her Mistress did, and indeed which all about her could not but observe.

One Instance of this Maid's following the Example herein set her, I shall here make a particular mention of.

One Morning her Father going out of his House before it was well light, and walking towards a Spring not far off, which the Family used to fetch Water from, he thought he heard near that Place the Voice of his said Daughter, who went out some time before him; and going a little further that way, he found that he was not mistaken, for he then plainly heard his Daughter speaking, and calling on God for his Mercy to be extended to her. She then humbly confessed to him the Sins of her Nature and Life, and earnestly entreated him for the Merits sake of his Son Jesus Christ, to pardon and blot out all her Transgression, and to renew and sanctify her Heart, saying to him, that if he would graciously please so to do, she should be then willing to leave this World, and all her Enjoyments in it, that she might go to him, and be happy in the Enjoyment of him for ever, &c.

On the same Day wherein her Father heard her thus praying to God, she fell more violently ill, and remained so till she dy'd. Being now much worse than she had hitherto been, she expressed her Apprehensions that she should not recover of the Sicknes with which she was visited, and her Willingness to submit to the Will of God therein, also her earnest Desires of being reconciled

ciled to him, and her Hopes of eternal Salvation thro' Jesus Christ her only Saviour. She also now called earnestly on God for the Manifestation of his Favour to her Soul, gave many good Exhortations to all her Relations, and forewarned her Father of something that befel him, according to her Words, soon after her Death.

Some Days before she dy'd, she earnestly desired her Father to commit to writing, for the Benefit of her Relations, some things which she then uttered: which her Father doing not long after, he since presented me with a Copy of the said Writing; which having now before me, I shall here insert the Substance of it, and it is as followeth.

I know assuredly, said she, that such is the Condition of Mankind, that there is no Rest for them any where in this World: I chuse therefore to go to my Father, rather than tarry any longer in it.

Then praying, she said, *Therefore now, O my heavenly Father, if thou pleasest so to do, prepare my Soul to be saved by thee in the Place of heavenly Rest, which thou hast prepared for thy People; and then I know I shall certainly have everlasting Joy in thy Salvation. If therefore, O God, thou takest me away, take away likewise my Sinfulness from me. And O that thou, O God, wouldst deal thus mercifully with all my Friends and Brethren.*

Having thus prayed, she further spake thus to her Relations: *And you my Brethren and Friends, I desire you would not be over much grieved at my Death, but instead thereof turn to, and call on God, and then we shall see one another again in Heaven.*

Lastly, said she, *I speak to you my Father. I find in my Heart, my Father, something that is a Matter of very great Consequence, or Importance to you; it greatly concerns you, that turning to God, you call constantly upon him as long as you live, which if you do, your God will shew a great Favour to you, [or will greatly bless you,] and you shall have great Joy, [or Comfort] but if you do not, you will be wretched and miserable for ever.*

You ought to consider how exceeding dreadful their Pain and Torment will be, who go to Hell, [or to the Place of Devils.]

I would

I would have you, my Father, remember one thing more : after I am dead you will quickly lose all your Estate, but if you worship and serve God as you ought to do, you will receive it again.

[See that you abstain from Drunkenness.] I intreat you, my Father, in the Name of our merciful King in Heaven, that you would write these Words for the Use of my Brethren and Friends, that so they may duly consider their own Souls.

Tho the Father of this young Woman was so earnestly desired by her to commit to Writing the Words above recited, yet having for some time neglected so to do, he does with great Assurance and Confidence affirm, that the Spectre of his said Daughter did after her Death one Day plainly appear to him, being so near to him, that he plainly saw that she appeared with the same Clothes which she commonly wore before her Death. He also saw some Warts on one of her Feet, which were, in appearance, such as his Daughter had on hers.

He says he had not the Power to speak to the *Apparition*, nor did *that* say any thing to him, but soon vanished out of his Sight. He also says, that on the Sight of the Spectre his Breath and Strength did in a great measure fail him, and that he remained weak, and incapable of any Business; till advising with some on the Case, he was told that he had best fulfil the Will of his Daughter, by committing her Words to Writing as she had desired him to do, but that on his doing it, he was, after he had slept a little, as well as he used to be. This Account he gave to several Persons soon after the thing happened, as some of them do still testify.

And whereas his Daughter told him before she dy'd, that soon after her Death he would lose all his Estate, &c. he affirms that this came to pass according to that Prediction of hers; for his Horses, Swine, and his other Cattle, all dy'd in a short time, [if I mistake not] within a Year; and whatever else he had, went unaccountably to Ruin, so that he became poor and miserable; but that in a few Years he again got things about him, so as to live comfortably, as he does to this Day: Nor has his Account of what thus befel him his own Word only, to support the Credit of it, there being several others that took notice of the sad Decay of his Estate, &c.

I shall leave these strange Occurrences to the Thoughts of others, without spending my own Judgment on them ; only I shall take the Liberty to say, that I hope the Maid to whom these Passages relate, was a truly pious Person.

EXAMPLE XI.

JOB TUPHAUS, who died in or about the Year 1714, in the 15th Year of his Age.

THIS Youth was another Son of that *William and Bethia Tuphaus* above mentioned. His Mother has informed me, that the first Child she had being a Daughter, and dying while very young, she had none but Sons for many Years after ; and that being very desirous of having another Daughter, she prayed earnestly to God, that he would, if it pleased him so to do, bestow one upon her ; but if he saw good to deny her Request herein, he would then please to give her such a Son, as would be as great a Comfort to her as a Daughter would be if she had one.

The next Child which this good Woman had after she had thus prayed, was this *Job*, and such a Son he proved to be as she had prayed he might, if it did not please God to bestow a Daughter upon her ; and for her further Comfort, the next after this was one of the same Sex as she had desired, even that *Bethia* who is above mentioned.

But it is the said *Job* that I am now giving some Account of, and he appeared to have in him such good Things as God does indue those withal, whom he has a Favour for, and intends to make Heirs of his eternal Kingdom.

This *Job* was then one that feared God and eschewed Evil. He seemed, when he was but a Child, to stand in awe that he sinned not ; was not, as did appear, given to any of those Vices that the Generality of Boys are addicted to. He was very obedient to his Parents, and diligent and faithful in any Business that he was set about. He was very willing and desirous to go to Meeting, and seemed loth to omit any Opportunity of attending the publick Duties of Religion. He was also very careful to attend Family Worship, and seemed to be very serious in it.

He was sick near a Year before he dy'd, in which time he shewed a great Delight in hearing the Word of God read ; and sometimes desired his Mother to read in the Book of the *Psalms* to him ; and *Psalms* of Prayer he was most desirous to have read in his hearing, and would seem to be delighted and refreshed when they were so, and would lift up his Hands and give Thanks. When *Psalms* were sung in the Family, he used to join with his Voice in the singing of them, tho the State of his Body was very weak and low.

Once after Family Prayer, his Mother asked him what his Thoughts of his own Condition were ? Unto which he answered, that he thought he should now quickly die. And are you, said she, willing so to die ? *I am*, said he, *if God will please to bestow his Grace upon me ; for then he will deliver me from all my Pain and Sorrow for ever. I love my Relations*, said he, *but I am willing to leave them all and go to God ; and I desire that God would help me more and more to put my Trust in him. I would not have you troubled at my Death, for we must all of us die, one as well as another. And tho I go a little before my Friends and Relations, they must quickly follow after me.* But do you, said his Mother, hope you shall be saved ? *I earnestly desire*, said he, *that God would have Mercy on me, and I do put my Trust in my God.*

The Day before his Death his Mother again asked him, Whether he was willing to die ? Unto which he answered, *that he was.* But do you, said she, love God ? *Yes*, said he, *I do.*

After he was speechless, he held out his Hand to his Mother, Grandmother, and Brother severally, and took them by theirs : and so, taking his leave of them, went, as 'tis to be hoped, to that God in whom he trusted.

EXAMPLE XII.

JERUSHA OHQUANHUT, *who died November 14th 1714, in the 18th Year of her Age.*

THIS *Jerusha Ohquanbut* was a Daughter of *Peter Ohquanbut*, and *Dorcas* his Wife; the said *Peter* being one of the present Pastors of the *Indian Church* on the West End of *Martha's Vineyard*.

Her religious Parents taught her to read, and say her Catechism, while she was but young; they also taught her to call upon God while she was but a little Girl, and she seemed to be very sober while she was but a Child, and used to pray according to the Instruction given her: nor was she, as did appear, addicted unto any Vice, but carried her self well, and was very obedient to her Parents.

When she was scarcely 15 Years old, her Father endeavouring to pass the Sound in a *Canoe*, was there taken by a *French Privateer*, and carried away; but whether, neither his own Family, nor any other here, could tell.

At this Mishap this Daughter of his (as well as the rest of his Family and others) was exceeding troubled, but did at the same time encourage her self and the rest of her Relations, in the Power, Goodness, and Providence of God, and expressed her Dependence on him for the Preservation and safe Return of her Father, in his good time. She now put her Friends in mind how God delivered *Daniel* out of the Lions Den, and the three Children out of the fiery Furnace, into which they were cast; and from thence inferred how easy a thing it was with God to set her Father at Liberty, and bring him home to his Family again.

Having such a Faith, she exercised the same in fervent Prayer for her Father's Return: and her Mother perceiving that she was now very constant and earnest in her secret Devotions, and knowing that she had been long used to call on the Lord, did sometimes invite and persuade her to pray in the Family, there being none but themselves and little Children in it; nor was she at a loss how to express her self pertinently in the Duty, but
prayed

prayed like one that was used to it, as indeed she was, and had for a long time been.

In these Addresses to Heaven she prayed with much Affection, and ordinarily with Tears, inforcing her Petitions with proper Arguments taken out of the Word of God, which she was no Stranger to; nor did she fail of mentioning her Father's Case in any of the Prayers thus sent to God by her.

And while she was thus earnest with God for the Return of her Father, he put it in the Hearts of the *French* to release him, and set him on Shore at ; who, being at Liberty, got home to his Family at *Gayhead* in about a Month after he was taken.

This young Woman on the News of her Father's Return, and being already come as far as the next Town, was so exceedingly affected, as for the present to fall into a Swoon; but being in a short time recovered out of it, she expressed her great Joy and Thankfulness to God for his great Goodness therein manifested.

Not long after this she signified her Intentions to her Parents of renewing her Covenant with God, and asking an Admission to the Table of the Lord: and being encouraged by them so to do, did it accordingly; and giving good Evidences of a Work of Grace on her Soul, was by the Church readily admitted when she was but very little above 15 Years of Age: nor did this young Woman ever, by any Miscarriage, bring Reproach on Religion, or the Church whereof she was a Member.

As she appeared to be a very pious Person in the time of her Health, so she did in the time of that Sicknes also whereof she died, she then behaving her self as became an Heir of God's eternal Kingdom. I shall conclude my Account of her with the last Words she spake before she died, which being penned by her Father, to whom, with the rest of her Friends, she spake them, were in Writing delivered to me, and they are these:

' My Father, these are my last Words to you, now in
' my End: Worship God fervently, and be not much trou-
' bled for me; for as for me, I'm going to my heavenly
' Father: serve God therefore with greater Diligence and
' Fervency than you used while I was well in Health. And
' all you my other Friends, whom I know to have lov'd me,
' and who are also beloved of me, if you are sorry for my
' leaving of you, seek for me with Jesus Christ, and there

'you shall find me, and with him we shall see one another for ever.'

EXAMPLE XIII.

LYDIA OHQUANHUT, *who died in the Year 1715, when she was five Years old.*

SHE was a Sister of *Jerusha Ohquanbut*, last mentioned.

She was, like her Sister, instructed in the first Principles of Religion as soon as she was capable of such Instructions: and it seems that it pleased the Holy Spirit of God, by his sanctifying Influences, to make very early Impressions on her Soul. She carried her self on all accounts very inoffensively, before she was seized with the Sicknes whereof she died; being very obedient to her Parents, and not, as did appear, addicted to any Vice: but it was not till after she was taken with that Sicknes that put an End to her Life, that such things did appear in her, as did more fully discover her to be *a new Creature*, and an Heir of that Salvation of which those who call on the Name of the Lord, have a Promise made to them.

Her Father being affected with some of the Expressions she then used, committed them to Writing, and thereby furnished me with what I shall here further relate concerning her.

When her Mother perceived that she was dangerously ill, she wept over her; which the sick Child observing, said to her, 'My Mother, do not weep, for it is to Heaven that I'm going. *Jerusha* is already gone to Heaven, and now I am going to Heaven also.' She further said at the same time, 'We must all of us die, we must all of us die, we must all of us die.'

Two Days after this she called on the Lord, and said; 'Oh God! have Mercy on me; Oh God! have Mercy on me, Oh God! have Mercy on me.'

A while after she spake thus to her Father, 'My Father, I desire you would teach me how I ought to pray.' Her Father, in answer to her Requests, taught her several Petitions as he thought proper, and suitable for her to make use of; and she did still as fast as she could, learn them, with great Affection improve them, calling on the Lord in the Words in which she was so directed to

pray to him, and frequently repeating the Petitions so put up by her. At length her Friends perceiving that she was just a dying, her Father taught her to call upon her Saviour in these Words, *Lord Jesus Christ receive my Soul*; and she most readily accepting her Father's Direction, thus to commit her Spirit to the Hands of her Redeemer, did frequently, while she lay dying, in these Words call upon him: and after she was so far spent, as not to be able to speak audibly, she was supposed to continue so praying, her Lips continuing to move as long as she had any Life left in her.

Thus this Child breathed out her Soul into the Hands of God her Saviour.

E X A M P L E XIV.

LABAN PANU, who died at Gayhead, November 6th, 1715, when he was ten Years and about nine Months old.

THIS Child had for his Father a godly Indian Minister, viz. *Joash Panu*, formerly mentioned. His Mother was a pious Woman who is yet living, *Naomi Panu*, the Widow of the said *Joash*.

He did not appear to have any Fear of God before his Eyes till about two Years before he dy'd, but seem'd rather to be an evident Instance of the Verity of that Word of God, *the wicked are estranged from the Womb, they go astray as soon as they are born*. He was till he was near nine Years old, rude and disorderly, was apt to profane the *Sabbath Day*, and could scarcely be restrained from playing at Meeting: nor did the many good Instructions and Exhortations given him by his Parents appear to have any good Effect upon him.

His Parents, grieved with his Miscarriage, at length began to deal more sharply with him, taking therein that Advice of the wise Man, *Correct thy Son, and he shall give thee rest*: and as they found the Counsel good, so they found the Promise true; for due Corrections thus added to good Instructions, did, by God's Blessing, soon produce a remarkable Change in the Carriage and Behaviour of their Child. He very suddenly appeared to be much more sober and orderly than he use to be; and thus

becoming sober, he soon discovered a religious Seriousness also.

He about this time told his Mother, that formerly he had not believed there was a God, but now he was persuaded that there was one, who had placed him here in the World. And for what End, said his Mother, do you think that God has placed you here as he has done? *That I might seek and serve him*, said the Child; *and as God has placed us here upon Earth, so he will shortly remove us again from it.* His knowing and pious Mother then proposing the Doctrine of the final Judgment to him, he readily asserted his firm Persuasion of the Truth and Certainty of that Doctrine: and he then carried himself as one, that must be brought into Judgment for all he said and did, ought to do.

Being thus become serious, he applied himself with Diligence to the reading of his Books, which he had before too much neglected; and he now also studied his Catechism, and would often of his own accord repeat by Heart the Questions and Answers, which he had before learned: and he and some of the other Children of the Family, and some also of another Christian Family that lived near by, used by turns to catechise one another; by which Means the Knowledge of this Child, as well as some of the rest, was considerably increased.

His Mother sometimes hearing of him at these Exercises, would ask him, whether he really believed the Truth of the Answers in his Catechism which he repeated; making this Demand more especially when he came to Answers of the greatest Importance: and he would still, in Answer to her, declare his firm Belief of the Truths which he so learned,

Thus believing, it might soon be said of him, *Behold he prayeth*: he was sometimes heard and seen calling upon God his Saviour.

His Mother several times observing that he was alone, saying something which she could not so hear as to understand, she once asked him what, and to whom he used to speak in his Retirements? To which he answered, that he used to speak to God, and pray to him, to pardon all his Sins, and make him good [or godly.] His Father also sometimes found him alone in the Woods, calling on the Name of the Lord; and sometimes heard him in the Depth of the Night, when he was upon his Bed, crying

ing to God for his Mercy and Salvation ; as in a Paper wherein he hath set down the time of his Birth and Death, he has declared.

The Father of this Child observing such good things as these in him, would sometimes tell his Wife and others, that he thought he should not long enjoy him : by which he was supposed to intend, that his little Son had his Conversation so much in Heaven, that he thought he would be soon ripe for that Place, and removed to it.

He divers times confessed the Sinfulness of his Heart and Life, especially to his Father, when he was instructing and exhorting of him ; and he particularly lamented his Miscarriages before-mentioned, and he sometimes cautioned his younger Brothers and Sisters against such Evils.

He talked often of his own Frailty and Mortality, and that even while he appeared to be in Health ; and sometimes let fall such Expressions as seemed to intimate, that he thought he should very shortly die. And he did as he conjectured, living a natural Life scarcely two Years after he began to live a spiritual one.

He was sick but about a Month before he died ; in which time he behaved himself as became a Youth that remembered his Creator.

Soon after he was taken ill, his Mother asking him whether he was willing to die and leave this World, and all his Enjoyments in it, he after a little Pause said, that *he found in himself an Unwillingness at present so to do.* But why so ? said his Mother to him, this is a very troublesome World, here are many Afflictions to be undergone ; whereas Heaven is a most excellent Place, wherein there is no Trouble or Sorrow to be indured. *I am concerned,* said the Child weeping, *for my little Brother,* (one younger than himself) *I now keep with him and look after him ; but if I die, I can take no more care of him.* Don't, said his Mother, let that trouble you ; if you die before your Brother, it will not be long before he will follow after you ; and if you go to Heaven, he will, if he loves and serves God, come thither to you, and there live with you for ever ; the which that he may do, I will endeavour to teach him to know and serve the Lord. Do you therefore seek to God to prepare you for your End ; and be willing to die, and go to your God, when he sees meet to call you. *Yea,* said the Lad smiling,

Smiling, *I will be so; I will now set my Heart no longer upon my Brother, nor be unwilling to leave him: Come hither* Joseph, said he to him; who then coming to him, he took him by the Hand and said, *Farewel my Brother, you shall not offend (or hinder) me any longer, be thou diligent in seeking after God!*

After this, he never discovered the least Unwillingness to die, but set himself to seek the Lord with his whole Heart, and called daily upon him for his Mercy, to be extended to him for the sake of Jesus Christ his only Saviour; and also frequently desired his Father to pray for him, and sometimes his Mother also in his Father's Absence.

He also now discoursed much of the things of God and another World, frequently calling God his Heavenly Father, and speaking of Jesus Christ as his only Redeemer and Saviour: but what the Sentences were he then uttered, cannot now be distinctly remembred, not having been committed to Writing.

He underwent much Pain in the time of his Sickness, and sometimes said that he could not forbear groaning under his Affliction; yet he said it was God that laid the same upon him, and he did bear with much Patience the mighty Hand of God which he was then under, constantly trusting in and crying to him only for Deliverance.

When he perceived that he was nigh to Death, he said but little to any that were about him, but kept almost continually praying to God, often saying, *Oh! my Heavenly Father, have Mercy on me.*

When his Friends asked him whether he was willing to die, and whether he had Hopes that God would save him, he still answered affirmatively to these Questions.

After his Voice so failed him that he could not pronounce perfect Sentences, he still kept praying to God, and saying, *Woi—Woi—Woi*; which may be rendred in *English*, *I pray—I pray—I pray—*, which were the last Words he ever was heard to speak.

EXAMPLE XV.

JANE POMIT, *who died in Nashouohkamuk, alias Chilmark, in March 1716-17, in the eighteenth Year of her Age.*

THIS *Jane* was a Daughter of *Jesse Pomit*, an *Indian* of the *Gayhead*, (who died while she was a Child) and his Wife *Jane*, who is yet living in *Chilmark*.

She was taught to read while young, and was also instructed in her Catechism, and had by her Mother and Grandmother many good Counsels given her. Nor were the Means used for her Good lost ; for she was obedient to her Mother, willing to receive Instructions, and loved to read her Book and go to Meeting.

When she was ten or eleven Years old, the good Instructions given her began to make a very observable Impression upon her : she would then weep and be much affected, when spoken to about the things of God and another World, seeming to lay to heart what was said to her.

Some time after this, her Mother being poor, and living with her and one or two more of her Children in a little sorry Cottage, and having a little Son some Years younger than this Daughter, then in a sick and low Condition, was put to great Straits for a Livelihood for her self and little ones, undergoing such Difficulties as People were not generally so sensible of as they should have been ; and particularly her little Son *David*, for that was his Name, did somewhat suffer for want of such things as, in regard of his present low and weak Condition, he needed : which being observed and considered by his Sister, of whom I am here speaking, she with great Compassion and Sympathy applied her self to him, condoling the Misery of the present State which he was in, and declaring to him how much better it would be for him, if he were fit to die, to leave this World, and go unto that better Country which is above in Heaven ; and earnestly pressed him to prepare to go to that good Place, telling him, as well as she could, what we must do to be saved, as that he must love God, and call upon his Name, &c.

Nor did she once only thus address herself to him, but did several times with much Affection so do; telling him what an excellent and glorious Place Heaven was, and how dreadful the Torments of Hell were, and how much it concerned him to endeavour to escape the one and obtain the other; declaring withal, her own Resolutions so to do: and so earnest was she sometimes with him, that she would not leave him till he owned the Truth and Importance of what she said to him. I'm informed, that the Girl her self was wont to be thus treated while she was a Child; and if so, it is the less wonder she should deal so pungently with her little Brother.

I desire my Reader to pardon the Digression, if I here, as in a Parenthesis, give some further Account of the little Boy so instructed by his Sister: He did not at first seem to be very much affected with what she said to him; but before he died, which he did not long after, when he was about nine Years old, he was concerned about his eternal Estate, and called upon God for Mercy; so that there was some ground of hope that he died well: and this is all that I have to say about him.

The young Maid being sick her self, after the Death of her Brother, called earnestly upon God to extend his Favour to her; she intreated him to spare and lengthen out her Life a little longer, and made Promises that she would endeavour to live to him. God heard her Requests, spared her Life; and she performed her Vows to him, owning her Obligations so to do.

Being arrived to sixteen Years of Age, or something upwards, she expressed a great Desire of enjoying God in all his Ordinances; and gave so good an Account of her Knowledge of the only true God, and Jesus Christ whom he hath sent, and Experience of a Work of Grace on her Soul, that she was with good Satisfaction admitted to full Communion in the Church whereof Master *Joash Pann* was the Pastor. Nor did she ever, while she lived, give the Church any Cause to repent of their having admitted her.

About the time of her being thus admitted to the Privileges of a Church State, or rather before it, her Mother's Wigwam being gone to ruin, they had no House of their own to dwell in, but were fain to get Entertainment as they could in the House of others. But this way of living did not please the Daughter, who therefore

fore told her Mother, that she earnestly desired that she would again endeavour to get her a little Wigwam to live in ; for, said she to her, we cannot worship and serve God so constantly and comfortably in the way we are in as we might if we had a House of our own, in which we might daily call upon him. She further told her Mother, that being fallen into an unhealthy State of Body she should on that account chuse rather to have a House of their own, in which she might live and die, than to be in other Peoples Houses.

Her Mother hearkning to her, and getting a little Wigwam according to her Desire, they there lived together and called daily on God, as the Daughter had proposed ; and there she also died about a Year after.

Being settled in their much desired Wigwam, the Daughter prayed her Mother to grant her the Privilege of sometimes expressing orally, or with her Voice, the Prayers to be jointly put up to God by them ; which Requests her Mother readily and with much Pleasure granted, desiring her Daughter to pray every Evening, she taking her turn in the Morning : Nor was the Mother any ways disadvantage'd, in her own Apprehensions, by thus employing her Daughter, but much edified with the Gift of Prayer wherewith God favoured her. She has told me, that as her Daughter was able, in a very suitable manner, to express the Wants and Desires of her own Soul, and those of others whom she was bound to pray for, so she generally called upon God with much Fervency and Affection, and often with many Tears poured out her Soul before him.

Bodily Weakness increasing apace on this pious young Woman, she never was more than twice able to attend the Administration of the Lord's Supper, after she was admitted to a Participation in it, tho she very much desired to have partaken of it oftner ; and yet the Comfort she received at the Table of the Lord, when she was enabled to come to it, was such as that she was no Loser by seeking an Admission thereunto.

When she came home in the Evening, the first time she was at this Feast, she opened her Mouth in the Praises of God, for that he had granted her the Favour which she had desired of him ; and professed that she had met with Comfort and Refreshment in the Duty she had been attending. She likewise experienced divine

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Consolation the last time she was at the Sacrament, declared the same to her Relations at her Return from it; adding at the same time, that she thought she should no more in this World partake of the Feast at which she had then been entertained; but that she hoped she should be again admitted to it in the Church that is above.

This being in *August*, she died the next Spring after, being in the mean time very diligent in her Preparations for that great Change which she expected and waited for. She often called upon God for the Mercies she needed, not forgetting to pray for others also; she utter'd also many pious and savory Sentences, which cannot now be distinctly remembred. She mightily encouraged her poor afflicted Mother, desiring her to put her trust in God, and pray without ceasing to him. Master *Joash*, her Pastor, often visited and discoursed with her, and was well satisfied with what she said to him: others who were well acquainted with her, have given her a good Character.

One Day, a little before she died, she bemoaning her Brother whom she was like to leave alone, (the rest of her Brothers and Sisters being dead) her Mother told her she should not distress her self about him, God would provide for him after her Death as well as while she lived: upon the hearing of which, after a little Pause, she called to her Mother and said, *My Mother, I will no more love my Brother, or any thing else here, I will henceforth love none but Jesus Christ.*

She accordingly, after this, spake of this World and the Enjoyments of it, as things which she did not set her Heart upon; but professing Hopes of enjoying everlasting Mercies thro' the Merits of the Son of God her only Saviour, she declared her Willingness to die, and go to the Enjoyment of them; and so took her leave of this Vale of Tears.

EXAMPLE XVI.

BETHIA SISSETOM, *who died at Sanchekantacket, in October. 1721, when she was about eighteen or nineteen Years old.*

THIS young Woman was a Daughter of an Indian, commonly called *Oggin*, alias *Haukim*, and his Wife *Hannah*, a pious Woman before-mentioned, in *Chap. III. Examp. 20.*

She had also a very pious Grandfather, *viz. Joel Sims* formerly mentioned, and a godly Grandmother yet living; the last of whom had Opportunity and a Heart, by her good Example and Instructions, to promote her Salvation: And if I may go a little further back, she was a great Grandchild of that excellent *Wunmannaubkomun*, who prayed so very earnestly for his Offspring when he was dying, mentioned *Chap. I. Examp. 5.*

These were great Advantages; but it seems God still designed *some better thing for her*, which those mentioned were but means and steps towards her Attainment of. She behaved her self from a Child in some good measure as a Person so privileged ought to do; was very obedient to her Parents, diligent and faithful in what she was set about, and not known to be any ways vicious; and yet not free from some of those Vanities to which young People are very commonly subject.

There being seldom, while she was young, any School near to which she could be sent, and she being so exceedingly desirous to learn to read, that no Difficulties lying in the way could discourage her from it, she used to catch at every Opportunity she could get to read a Lesson to any one that would hear her: and her Mother being but a poor Reader, and her Father seldom at home, some of her Neighbours seeing how much she was set upon learning her Book, and kindly offering to hear her read if she would come to them when they could attend it, she thankfully accepted the Offer, going very often to them; and tho the Circumstances of the Family to which she belonged, were such that she could scarcely be spared long enough from it to go and read a Lesson or two in a Day, yet she would by her great Industry redeem time, for that wherein she so much delighted: and in this way she

she learned to read better than many do who have a School to go to, and time to attend it.

Having with such Difficulty attained this Skill, she with a proportionable Diligence improved it, delighting much in reading such Books as might be advantageous to her ; and in this way especially, arrived to some good measure of Knowledge in the things of God and his Kingdom, insomuch that her Mother, after she died, acknowledged that she had got the start of her, and knew so much more than she did, that she either did or might have learned of her.

Tho she made a good use of her Books while she was in Health, yet they became more especially serviceable to her after she fell into a Consumption, under which she lingered, I think, a Year and half before she died, being unable for the greatest part of that time to go to Meeting.

When she first began to languish, she thought she saw Death approaching towards her, but was then far from being able to bid the same welcome to her : she still saw Terror in the Face of that King of Terrors ; and she could not yet say with pleasure, ‘ I shall go to the Gates of the Grave, I’m deprived of the Residue of my Years, I shall not see the Lord, even the Lord in the Land of the Living ; I shall behold Man no more, with the Inhabitants of the World.’

It seems she was still in the dark, as to her Estate before God ; and she could not be willing to die without a comfortable Hope of his Love to her Soul : she was therefore now, more than ever before, observed to work out her own Salvation with Fear and Trembling, and to use all Diligence to make her Calling and Election sure. She now confessed the Sins and Failures of her Life, and cried daily to God her Saviour, that his Grace and Mercy might be extended to her, and that her Sins might be all pardoned, and her Soul saved.

Her pious Grandmother before-mentioned, being now with her, frequently comforted her in her Affliction, and greatly encouraged her in the Work wherein she was engaged ; but which was infinitely better, God wrought in her both to will and to do of his own good Pleasure.

God thus speeding the Work, it was not long before it was with her, as the Light of the Morning when the Sun riseth, even as a Morning without Clouds. All her

Fears

Fears of Death were now vanished away ; and not this World, but Heaven, was now the Place of her Desires. She declared that she could leave Father and Mother, and Brethren and Sisters, and all that had been dear unto her here, that she might go to God who was her exceeding Joy.

About this time, a godly *English* Neighbour going to visit her, was edified by hearing many good and comfortable Expressions which she uttered : among other things, she said that the thoughts of Death had been, in the first of her Sickness, very bitter to her ; but that having got over that Difficulty, she was now willing to die and leave this World, and all the Enjoyments in it.

Her Discourses, after she thus attained to Peace in believing, were continually such as became a Child of God, living within the Views of that Glory which she expected in a short time to arrive to : but those who were then frequently with her, will not trust their Memories so far as to undertake to give a particular Account of what she said ; only they affirm, she expressed her self very piously and comfortably, and that she did mightily exhort and encourage her Relations to depart from all Iniquity, and be diligent Seekers of that God to whom she hoped she was going ; and did, I trust, do so to her unspeakable Joy.

E X A M P L E XVII.

TOBIT, commonly called TOBIT POTTER, who died at Okahame, alias Christian-Town, in the Winter of the Year 1722, when he was in the thirteenth Year of his Age.

THE Lad of whom I here write, was a Son of Elizabeth Uhquat, spoken of in the foregoing Chapter; Example 24.

He was in the ninth Year of his Age put to live in a religious *English* * Family in *Tisbury*, where continuing about four Years, he was carefully instructed in the great Truths of Religion ; and it is from the pious Mistress whom he lived with, that I have received the Substance of what I have to relate concerning him. He was very

* Mr. Edward Milton, and Mary his Wife.

ready and apt to learn his Catechism, and to receive such other Instructions as were given to him, increasing daily in Knowledge by the Means for that End used with him.

As he increased in Knowledge, he appeared to be under Convictions, and said he was in trouble and needed more Instructions; and would, if he were not ashamed, speak with some Minister about his Case; for he said he thought that Ministers knew more than others, and should be honoured more, as coming to us in Christ's stead.

He also enquired whether Ministers prayed for all, saying he thought they did, but did not know whether their Prayers would reach him who was of another Nation. In answer to which, he was told that none were excluded, and was put in mind of that Place of Scripture, *God is no Respector of Persons; but in every Nation, he that seeketh him and worketh Righteousness, is accepted with him.*

He was very willing to go to Meeting as often as might be; and he told his Mistress, that tho he could remember but little of what he heard, yet he made as good use as he could of what he did remember, and studied the same daily.

He was very careful to attend Reading and Prayer in the Family wherein he lived, and hearkned diligently to what he heard read, endeavouring to remember as much as he could of it.

Questions being put to him on the Answers in the Assembly's Catechism, he would give pertinent Answers to them; so that it appeared that he was not only able to say his Catechism, but that in some good measure he understood it.

He learned several pious Poems by heart; and among others, those Verses for Children wherein are these Words:

*I may not sin as others do,
Lest I lie down in Sorrow too.*

Which Verse having once repeated, he said, To lie down was to die, and in Sorrow was in Hell; and he would often make such pertinent Observations on other things which he read.

He was careful to pray in secret towards the latter part of his time ; and also manifested a Desire to see the Lord's Supper administred, and more than once did so.

He once said, that when he looked on the Moon and Stars, &c. he considered that these things could not have been, if there had not been a God that made them.

He said he loved good People better than others, because he thought they belonged to God ; and being desired by a Minister to do a Chore or two for him, he said he had rather do things for him than not, and that because he was a Minister ; and that he did not desire any Reward for what he did.

Having a sore fit of Sickneſs about a Year before he died, he then said he prayed daily for himself as well as he could, but he desired that his Master would also pray for him : Being asked what he desired, he answer'd, That God would forgive all his Sins, and give him an Interest in his Son Jesus Christ.

After his Recovery, he told his Mistress, that he had been sometimes formerly guilty of Lying ; but that he was resolved to do so no more, tho he should suffer for what Faults he committed, being known.

Once speaking of a Servant who had been unfaithful, he said he would not do as he did ; for he had heard that read, *Servants obey your Masters, &c.*

He would sometimes say, that he thought he should be willing to die if he were fit for it ; and being once asked why so ? he answered, because he should then enjoy God, which he thought was Man's greatest Happiness.

He said once when he came from Meeting, that hearing the Minister mention those Words, *If my Father and Mother forsake me, the Lord will take me up* ; he was glad to hear this, for that he thought he had no body to take care of him. And he would frequently mention Passages in Sermons which he heard, and make pertinent Remarks upon them.

He was often affected, and would weep when he was catechiz'd, and when any good Instructions were given to him,

He appear'd to have a great Love to his Books, and once said, that he would not take twenty Shillings for one of them.

If there were, on any occasion, Prayers in the Family, and he not there, he would be troubled that he was not at them.

He was always thankful for such good Instructions as were given to him ; and when he went from his Master, a few Months before he died, he told his Mistress he thanked her for all the Good she had ever done him.

Being unhealthy when he left his said Master, and went to another with whom he had formerly for some time lived, it was so order'd, that he returned to his Mother, and not long after died.

His Behaviour and Discourses, from the time he went to his Mother till his Death, were still such as they formerly had been, *viz.* very serious and pious : but he not being able to speak *Indian* any thing well, and none of the *Indians* with him in the time of his Sickness, excepting his Mother, being able fully to understand what he said in *English*, I cannot obtain a particular Account of what he said in that time ; especially considering that his Mother died a little after him, before I had a good Opportunity to inquire of her about him.

However, I am in general well informed, that he was sensible that he was like to die, and very diligent in preparing for his Change. He prayed much himself, and desired others to pray with and for him : and he attained to comfortable Hopes of his eternal Happiness in another World, before he left this ; and comforted his distressed Mother, by acquainting her therewithal.

Particularly on the Morning of the Day wherein he died, he did so ; for being then observed to look more lively than he had for some time done, and his Mother observing him to clap his Hands and smile, she asked him why he did so ? to which he answered, because I am to die this Day. How know you that, said his Mother to him ? I do know, said he, that it will be so. Are you then willing to die, said she to her Son ? I am so, said he unto her. And why so, said his Mother to him ? Because, said he, I shall then go to Jesus Christ, and be with him for ever.

This his Mother related to the Mistress with whom he had lived, on the Day in which he was interred.

His pious Mother sent for me to come and pray with him a little before he died ; but he was become speechless before I could get to him ; and so I could then have

no Discourse with him, which I was troubled at. However, I doubt not but that he died in the Lord.

EXAMPLE XVIII.

HANNAH SOOPASUN, a Daughter of JOEL and SARAH SOOPASUN of Christian-Town, who died there May the 12th 1723. when she was about eleven Years and two Months old.

THE Parents of this Child being both of them Professors of Religion, devoted her to God in her Infancy, and took care that she might be educated accordingly. They sent her to School while young, that so she might learn to read; and she made good Proficiency therein for the time she was kept at it. She was also pretty well instructed in her Catechism, so that she understood in some good measure the great Truths of Religion.

The School failing which she was sent to, her Parents put her to an *English* Master and Mistress, intending that she should have lived some Years with them, and there have received such farther Instructions as were necessary for her. But the Girl proving sickly at that House, after she had been some time there, both Parties agreed that she should again go and live with her Parents; and she accordingly did so, her said Master and Mistress speaking well of her after her removing from them.

She delighted much in going to Meeting, so that she would not willingly miss any Opportunity for doing so; she was also still very apt and willing to learn to read, and to receive such other Instructions as were needful for her.

She seemed grieved, when by her long Sickness she was detained from the House of God; and told one of her Sisters, that she would not stay at home as she did, if she was well enough to go to Meeting.

When she grew so ill that her Friends suspected she would not recover, and understood what their Apprehensions were concerning her, she seemed to be much concerned about it, and Death for some time appeared very terrible to her: And now she seemed to be very sensible of her Sins, and confessed some of which she had been guilty. She also frequently desired her Father to pray

for her, which he at her Request readily did, and made it one of his Requests to God for her, that her Life might be spared, and her Health again restored to her; but she at length told him, that she desired he would no longer pray for her Life, telling him that she thought that God intended her Sickness should be unto Death; and she now earnestly desired him to pray for the Pardon of her Sins, and the eternal Salvation of her Soul. She also now told him that she wholly disregarded all her worldly Enjoyments, and was only concerned about the things of another Life and World.

She understood the Doctrine of Redemption by Jesus Christ; and sometimes discoursed about it, improving of it for her Relief and Comfort, when she was under a deep Sense of her own Sinfulness.

As the time of her Death drew near, she was very sensible of it, and was not at all terrified at it; but told her Relations, that she desired they would not lay the same much to heart, since she had Hopes of changing this Life for a better whenever she should leave this World.

A little before her Death, she desired that one of the *Indian* Ministers might be sent for to come and pray with her; but by her Mother desired him not to pray for her Recovery, but only that God would fit her for and bring her to his everlasting Kingdom.

After this, she encouraged her Relations to be diligent Seekers of God; and told her Father, that she was troubled that he went so often, and stayed so long at drinking Houses, and that he sometimes seemed to her to have drank too hard when he came from them: and then earnestly intreated him to reform what was amiss in that respect.

When she perceived that she was dying, she desired her Father to commit her to God by Prayer; the which having done, she did her self call upon him, concluding with that Form of Prayer which our Lord taught his Disciples to use.

She then told her Friends, that she saw a shining Person clothed in White, standing by the Foot of her Bed; nor did she seem at all delirious when she thus spake; yet none else in the Room saw any thing of that Nature. Her Father then told her, that she should rather think upon God, and call upon him, than mind any such thing; which

which said, she again, in a few Words, prayed to God for his Mercy, and then, as it is to be hoped, went to him.

E X A M P L E XIX.

SARAH COOMES, who died in Chilmark, March 10. 1723, when she was six Years and nine Months old.

THIS Child had for her Great-Grandfather, on the Father's side, the memorable *Hiacomes*, frequently before-mentioned; and for her Grandfather, that good *Samuel Coomes* mention'd in Chap. II. Example 7. On the Mother's side she was a Granddaughter to that good Deacon, *Jonathan Amos*, mentioned Chap. I. Example 15.

Her Mother being very sickly, and dying some time before her, she lived much with her good Grandmother, her Mother's Mother, who carefully instructed her in the things of God, and taught her to call upon him, as soon as she began to be capable of receiving such Instructions; who, to her great Satisfaction, quickly found that she had a Relish for them, by her frequently desiring of her further to open and explain the Mysteries of Religion to her.

When she asked her Grandmother to instruct her, she usually did it in these Words, *Kukkootammah Mannit*; that is, *Teach me God*, or instruct me concerning him: And her Grandmother finding her so willing to hear and receive Instructions, was as willing to go on in the good Work which she had so happily begun, and had such Encouragements to go on withal.

And as the Child increased in Knowledge, so she appeared to be more and more affected with a Sense of the Reality and Importance of the Truths wherein she was instructed; and would, when the same were at her Desire proposed to her, frequently affirm her Belief of the Truth and Certainty of them, saying, that tho she could not her self express them, yet she firmly believed them.

Nor did this Child rest in the bare and naked Knowledge of the things she learned, but endeavour'd also to put the same in practice; and did evidently appear to be influenced thereby in her Life.

Her Grandmother having frequently observed that she was unwilling to go to bed early in the Evening, tho she appeared to be very drowsy, and not knowing the Reason

of it, the Girl after some time told her, that she desired to stay up till her Grandfather had been at Prayers in the Family; and from thence forward used to do so. Nor did she content her self with being at Family Worship, without making her Address to God by her self alone, as her Grandmother, and others in the Family, soon observed.

She lay sick a considerable while before she died; and in that time continued to crave Instructions in the things of God and the eternal World, and to express her Assent to, and acquiesce in them. She in particular expressed her stedfast Belief of the Doctrines of Christ's Person, Suffering, and Intercession for Sinners; and when she prayed, she called upon God to have Mercy upon her for his sake.

She seemed to have a lively Apprehension of a future Life and World, wherein Rewards and Punishments should be distributed unto all, according to their Works in this.

When she drew near her End, she desired her Grandmother not to be too much grieved for her; for, said she, I am now going to the House of God, and when you go to God's House also, we shall again see one another with Joy; and we shall there see others also, who are gone before us, leaving us sorrowful here behind them; and then we shall be where there is everlasting Joy.

She also, before she died, desired her Grandmother to be of good Courage, and go on stedfastly to serve God, notwithstanding any Opposition which she might meet withal in the way wherein she ought to walk.

E X A M P L E XX.

JOSEPH PEAG, *who died at Christian-Town, July 20. 1723. being four Years and twenty one Days old.*

THIS Child was a Son of *Jacob Peag*, and *Sarah* his Wife, both of them Persons professing Godliness; and who, as they did devote him to God in *Baptism*, while he was an Infant, so they took care to *instruct* him in the things of God. As soon as he was capable of receiving the most familiar Instructions that could be given to him, his pious *Grandmother* also laboured to make him understand the first Principles of Religion.

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The little Child thus instructed was scarce three Years old, before the Instructions thus early given to him, began to make some observable Impressions on his Soul. He would of his own accord mention God, and call him good and gracious, and speak of the Benefits which he received as bestowed by him.

He used in the fourth Year of his Age to ask very notable Questions in Matters of Religion ; to instance some of them, he one Day asked his Grandmother, how it was said that good People went to Heaven when they dy'd, when yet there was a Hole dug in the Ground, and they were put into it, and buried in it ? His Grandmother, in answer to him, instructed him in the Doctrine of the *Immortality of the Soul*, its Separation from the Body at Death, and its *Return to God who gave it*, &c. All which the Child seemed to understand, and appeared to be well satisfy'd with the Answer.

At another time the Child asked his Grandmother, *Why People, when they prayed, used to say God and Christ ; are there, said he, two of them ?* Yes, said his Grandmother, there are ; yea, indeed there are *Three*. *What, said the Child, is the Name of the other which ye speak of ?* The *Holy Ghost*, said the Grandmother to him.—*Are there then three Gods*, said the Child to her ? No, said the Grandmother, there is but *one* God, yet that *one* God is some ways distinguished into *three*,—which is a Mystery too deep for us to understand.—Upon the hearing of which Answer, the Child fell to admiring of God as a most wonderful Being, saying, *O tamosiuk-soo Mannit !* i.e. *Yea God is very wonderful !* And he appeared to be well satisfy'd with what was said, without making any further Enquiries.

At another time this Child asked his Grandmother, *Whether Jesus Christ was really God, or not ?* To which his Grandmother answered, that he was, telling him that he was God's only Son, and that he was equally God with his Father ; and further familiarly instructing him in the Doctrine of Christ's Incarnation, and of his suffering in our Stead to reconcile us to God. The Child seemed to understand, and receive what she said, and did appear to be much affected therewithal, *Expressing his Admiration at the Goodness of God and Christ, appearing in this wonderful Way contrived for the Sal-*

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vation of such wicked Creatures, as the Children of Men.

He one Day asked his Father, *For what End People sung when they went to Meeting?* His Father told him, that it would be the great Work and Business of good People to praise God when they came to Heaven; and that singing being one Way in which they would then praise him, they were *now before-hand learning* to praise and glorify God's Name.—*I desire then,* said the Child, *to learn to sing too, may I not,* said he, *so do?* To which his Father answering him, that he might, he seemed to be mightily pleased with that Answer. And after this, whenever he heard Persons singing of Psalms, which was frequently practised at the House of an *Indian Minister* * just by, the Child would slip away thither, and with great Sobriety attend that Exercise to the Conclusion of it; and did also frequently attempt to sing by himself, tho being but a Child, he therein acted as a Child.

There being frequently unhappy Jars betwixt the Parents of this poor Child, he appeared to be much distressed at them, and would sometimes *run out of Doors*, as if he were not able to endure the House, where his Parents were contending; yea, so much affected was he at their Quarrels, that he could not forbear telling his Parents, *That they were very evil, and God was offended at them, desiring them to leave them off, lest by them they should provoke God to bring Evil upon them,* And one Day he told his Grandmother, (being abroad with her) *That he was weary of living in the World, by reason of the Sin and Disorder he saw in it, instancing in particular in the Differences of his Parents, telling her that he had rather die, and go to the House of God, than live any longer in so bad a Place as this was.*—And such a Desire of dying, and going to the House of God, he at another time expressed to a pious Aunt of his, who meeting him abroad, spake something of God and Heaven to him.

When this Child saw his Parents under any Straits and Difficulties, he would frequently express his Grief at them, but would say withal to them, *That, if they*

* *Hosea Manhut.*

would love and serve God, they should shortly go to his House, where they should be happy for ever.

When he saw some Indians drunk, he asked, *What was the Matter with them?* and being informed, he manifested a great Abhorrence of their Wickedness. And one Day hearing that there were some Indians drinking at House near by, he asked, *where his Grandfather was?* and being answered, that he was at home, he expressed his Joy at it, and said, *That his Grandfather should not drink, as other Indians do, for he was a Mannittoomp, i. e. A Man of God, and God would be greatly offended at it if he drank to Excess.* He also desired his own Parents to abstain from the Sin of Drunkenness, to which he saw many addicted.

He told his Father and Mother, *That they ought to be always very kind to old Men and Women; for (said he) they belong to God, and God has a great respect for them, and will be angry with you if you slight them, and do not carry well towards them.* And he now mentioned in particular one old and good Man that used to come to the House, as one that he would have kindly treated.

When this Child received any Benefit, he used to acknowledge that it was God that bestowed the same upon him, and would bless and praise him for it; thus he used to bless God for his Food when he received it, and to call him a *good God* on the account of it.

The Relations of this Child frequently heard him *calling upon the Lord* for his Mercy; and do affirm, that in his Prayers he used to mention all the Persons in the adorable Trinity, asking the Favours for which he prayed in the *Name of Christ*, to be communicated by the *Holy Spirit*. And that he distinctly prayed, *that he might be fitted to dwell in the House of God, and then go to it.* He had once asked his Grandmother, *Whether any sinful or unclean thing could be in God's House?* meaning Heaven: and being informed by her, that there could not, he probably from thence saw it needful so to pray.

At the very first of his being taken ill, about a Fortnight before he dy'd, he earnestly desired his Grandmother to lay him into a Chest that stood in the House, without any Lid to it, that he might go to sleep in it. To please the Child she did as he desired; but as soon as he was laid down, he looked on her with a smiling Countenance,

tenance, and said, *As you now see me laid in the Chest, into which you have put me, so you will very soon see me laid in another, (meaning a Coffin) whereinto I shall be put and buried.*

In the former Part of his Sickness he talked much of God and Heaven, and expressed earnest Desires of leaving the World, and going to the House of God, for so Heaven was constantly called by him: yet he seemed to have something lying on his Mind, that did still much afflict him; nor did he long conceal it, that the foresaid Contentions of his Parents was the thing that did so trouble him. But now the *Indian Minister* before mentioned, being sent for to pray with him, and knowing what Burden the Child was under, on the Account mentioned, would not go to Prayer in the afflicted Family, till he had first laboured to convince the Parents of the distressed Child, of the Sinfulness of those Jars of theirs, whereby God was greatly dishonoured, and on the Account whereof their poor sick Child was sorely afflicted. And the Effect of this Essay was, that they both confessed their Sins and Error therein, and made Promises, that they would endeavour to live more peaceably for the future.

The Minister having succeeded so well in his Essay to make Peace in the Family, prayed with the sick Child, who was now very low and weak: he also recommended to God the Affair in which he had just then been labouring with some Appearance of Success. But while he thus prayed, the Parents of the Child sitting by him, one of them on the one side, the other of them on the other side, the Child stretched out his Hands, with one of them laying hold on the Hand of his Father, and with the other on the Hand of his Mother, and then pulled their Hands together, and put them one into the other; which having done, he let them go again, as if he had accomplished what he desired.

After this the Child appeared very much refreshed and comforted, but still expressed earnest Desires to die, and go to the House of the Lord. He very frequently thanked and blessed God for sending that Sickness upon him: and when his Pain grew stronger, he would renew his Thanksgiving, and would still speak of his Sickness as the Messenger of God, sent to call him out of this World to the House of God, unto which he desired to be gone. Once he held up his Hand, and beckoned with it, as tho
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he desired that some Person would come to him ; and being asked why he did so ? he said, *he desired that God would come and take him home to his own House.* Soon after this he dy'd : and 'tis to be hoped, that, according to his Desire, he went to the House of the Lord, there to dwell for evermore.

E X A M P L E XXI.

JESSE QUANNOOHUH, *who died June 5th, 1724, when he was seven Years and about two Months old.*

THE Boy of whom I here speak was a Child of religious Parents, who gave him up to God in Baptism while he was an Infant, *viz. Jeremiah Quanoohuh*, and his Wife *Hannah of Okokame*, alias *Christian Town.*

He was put to School to learn to read while young, and made good Progress therein, as long as the School continued ; but that failing for a while, before there was another for him to go to, he fell into that languishing Distemper whereof he dy'd.

Observing while he lay sick, that his Parents were apt to contend one with another, without any just Cause, he told them that he was greatly troubled, and feared that he should not be saved. His Mother asking what the reason of his Fear was ? he told her, he feared he should suffer for the Sin of which his Father and she were guilty in their Contentions ; *You often*, said he *contend about nothing, so that the House is defiled thereby.* Upon the hearing of this his Parents were so affected, as to promise to endeavour to reform, and prayed their little Son to forgive them ; at which he appeared to be greatly comforted.

Being apprehensive, after he had been sick a while that he was like to die, he of his own accord sent for *Hosea Manbut*, an Indian Minister of the said Place, to come and pray with him, and, as he himself expressed it *to receive him, and give him up to Jesus Christ.* *Hosea* being come, asked him, if he believed the Being of God ? *Yes, I do*, said the Child to him. Where is he ? said *Hosea* to him. *In Heaven*, said the Child, holding up his Hand. *Hosea*, Do you believe that Jesus Christ is the Son of God ? *Jesse, Yes, I do.* *Hosea*, Where is Christ ? *Jesse, In Heaven.* *Hosea*, Do you believe that he is able to save you ? *Jesse, I do so believe.* And do you, said *Hosea*

Hosea, desire that he should so do? *Yes*, said the Child, *I do desire it.*

After this Confession of Faith, *Hosea* received him as a believing Child, and prayed, that Christ would also receive him, as the Child desired he should.

Hosea being some time after this, on a *Lord's-Day*, betwixt the fore and afternoon's Exercises, sent for to pray with him, I being then at that Place went with him; and before he prayed put several Questions to the Child, then very sick and weak, in order to my knowing what Knowledge of God, and Sense of Religion he had in him. And by his Answers, which much exceeded my Expectations, I found that he was not ignorant of those great Truths, the Knowledge whereof are ordinarily necessary to Salvation. He satisfied me, that he believed the Being of the only true God, by whom all things are created that do exist: also the Doctrine of the Immortality of the Soul, and of eternal Rewards and Punishments either in Heaven or Hell, after this Life, he appeared to have a lively Apprehension of. He conceived of Heaven as the Place where the blessed and glorious God was himself graciously present; but Hell he conceived of, as the Place of Devils and wicked Men, where they must be tormented for ever.

He was not ignorant of that Estate of Sin and Guilt, into which all Mankind have fallen. And he acknowledged himself a sinful Creature, that needed Pardon and Cleansing.

The Doctrine of Redemption by Christ he appeared not to be ignorant of, but acknowledged him to be the only Saviour of Sinners. He owned his Divinity, as being the Son of God; also his Incarnation, Obedience, and Sufferings for Sinners, &c.

He understood that the Benefits purchased by Christ were not promiscuously applied to Mankind; but that they are only repenting and believing Sinners that are made Partakers of them.

He professed his Desire to be interested in the Redemption purchased by Christ, and that he might be qualified to receive them.

This Child was not indeed able in a suitable Language to express these things; and indeed his bodily Weakness was such that he could not have done it, had he been otherwise capable of it; but being tried by Questions,

Questions, the most whereof either yea or nay was a sufficient Answer to, he gave very proper Answers to the most of them, and such as made it evident that he had been well taught ; and I before knew that he had been instructed in his Catechism.

After the *Indian* Pastor mentioned had prayed with him, I could not but observe, that he seemed to be sensibly revived, and was much better able to speak than he was before.

I then asked him whether he did not expect to die within a little while ? To which he answered, that he did. I again asked him, whether he was willing to die, and leave this World, and all the Enjoyments in it ? Unto which he replied, that he was. I asked him, whether he hoped that God would save him, and that he should go to Heaven when he dy'd ? To which his Answer was affirmative. I asked him, whether he was sensible of his Sins, and grieved that he had sinned so much against God as he had ? To which he said, that he was. I further inquired of him, whether he himself ever called upon God for his Salvation ? Unto which he answering, that he did, his Parents bare Witness to the Truth of what he said, declaring, that they had sometimes heard him calling on the Name of the Lord, and that before he was sick, and not since only. And a very credible Person that sometimes was in the House, did also give that Testimony.

A few Days before this Child dy'd, I went again to visit him, but he was then so weak that he could say little to me ; only he answered some Questions that I put to him, thereby giving me to understand, that being sensible of his Sins, he trusted in Christ as his only Saviour, and prayed to God for Pardon and eternal Life thro' him, and had such a Hope of receiving the same on his Account, that he was very willing to die, and leave the World, and all things in it ; yea, that he chose to die rather than live, and should not be unwilling to die tho it were then immediately, but yet was content to live longer if God pleased that he should so do.

His Father and Mother have both declared to me, that he used frequently to call upon them to teach him to pray to God ; and that they, according to his Desire, furnishing of him with the best of Expressions they could, to address himself to the Lord in, he still as soon as he

had

had learned them, improved them to the end for which he desired to be taught them, using them in Prayer to the Lord his God.

Thus calling on the Name of the Lord, it is to be hoped that he is saved.

EXAMPLE XXII.

DEBORAH SISSETOM, *who died at Sanchekantacket February 12, 1724, in the 15th Year of her Age.*

THIS *Deborah* was a Daughter of *Caleb Sissetom* and his Wife, of the Place already mentioned. Her Mother, who dy'd within less than two Years before her, made, as many hoped, a good End, being very penitent, and seeking earnestly to God for Mercy in the time of her Sickness.

The Grandmother of this young Maid was a very pious Woman, who is yet living; and this good Woman had for her Father a godly *Indian* Minister formerly mention'd, (*Chap. I. Examp. 5.*) as one that prayed very earnestly to God for his Offspring when he was dying.

A little above a Year before this young Woman dy'd, I went to her Father's House, on purpose to visit the Family, and inform my self what Knowledge of God and Sense of Religion there was in it; but when I came thither, I found none but Children in the House; and of these this Maid, of whom I then knew nothing that was remarkable, was the eldest.

Providence ordering it thus, I resolv'd to say something to them; and directing my Speech to the said *Deborah*, and putting some such Questions to her as I thought proper, she answered me very discreetly to them all, and appeared to be exceeding serious in what she said. I found she understood the first Principles of the Christian Religion, and she profess'd that she believed them; and she seem'd to have an affecting Sense of the Excellency and Importance of what she said she did believe. She affirm'd she had Desires after God, and was a Seeker of him. When I instructed and counsell'd her, she was much affected with what I said; and when I went away, gave me very hearty Thanks for the Instructions I had given her.

I observed at this time, that she appeared to be unhealthy, and I heard a while after that her Friends feared she was falling into a Consumption : however, I did not see and speak with her again, till at least a Year after I had my first Discourse with her ; but hearing that she was grown worse, and was like to die, I again visited her, and I shall here set down the Substance of what she said to me, chiefly in answer to such Questions as I then put to her.

• She said she remembered the Discourse which I formerly had with her, and said she had been thereby encouraged to seek after God, and she manifested a Desire that I would further instruct her.

I then put many Questions to her for the Trial of her Understanding, and found she well understood the Principles of the Christian Faith ; as the Doctrine of Original Sin, the Guilt which it brought on all Mankind, and the Depravation of the humane Nature by it, by which Man is now naturally inclined to that which is evil only, and that continually. She owned, that from this corrupt Fountain all those actual Sins do flow, which Mankind commit, and said, her own Sins had been very many and great.

I found also that she had a distinct Understanding of the Doctrine of Redemption by Jesus Christ. I put several Questions to her concerning his Person, Offices, and the Righteousness he fulfilled in his Obedience and Sufferings for Sinners ; all which she answered well, and declared her Belief of his Resurrection from the dead, and Ascension into Heaven, &c.

I likewise found that she understood the Doctrine of Regeneration, and the absolute Necessity of it, in order to the eternal Salvation of Sinners. She owned, that without Holiness of Heart and Life, none could have any saving Benefit by Jesus Christ, or ever enter into the Kingdom of God.

She declared, that the Mercy of God in giving his Son to die for Sinners, and his, in undertaking the Work of our Redemption, was exceeding great, and that Mankind are thereby brought under the strongest Obligations to love God, and not to live to themselves, but to him that dy'd for them.

She declared to me that she repented of all her Sins, and endeavoured to forsake them ; and that she

Prayed earnestly to God for Christ's sake to pardon them all, and to give her a new Heart ; and that God would please to continue to her the use of her Reason as long as he continued her Life, that so she might be able to think of him.

She said she used to pray in secret to God before she was sick, but that she had especially since her Sickneſs prayed earnestly to him.

She said also, she had taken delight in going to Meeting, and hearing the Word of God preached ; and had sometimes been much affected with what she heard, so as to be afraid of Sin and Hell.

She said, she hoped she had a sincere Love to Jesus Christ, that she was grieved at the Miscarriages of those who sinned against him, and had a Desire that all People would obey and serve him.

She said, she hoped she had experienced the sanctifying Influences of God's Spirit on her Soul, working good Affections and Desires in her ; and that she was willing to die whenever it should please God to remove her out of this World, as firmly hoping she should obtain Life eternal ; and that when lately she thought she was dying, she was not surprized with the Thoughts of her Change, but had Peace and Comfort in her Soul.

She desired me to pray with her before I left her, and to ask of God the Pardon of all her Sins, and that he would please to continue to her the use of her Understanding as long as she lived.

Having done as she desired, she expressed much Thankfulness to me for the Pains I had taken for her Good, and so I took my leave of her.

After this, I saw and discoursed with her divers times before she died, and always found her in such a frame as has been expressed. She said that her Desire of being freed from Sin, unto which she was subject while she was here, and to enjoy the Blessedness of the Heavenly World, caused her to desire Death rather than Life ; and tho her outward Circumstances were very mean, yet she seemed to me to be rich in Faith, and to enjoy great Peace in believing.

Her Relations affirm, that she used to pray in secret Places, having several times found her alone, pouring out her Heart before the Lord with many Tears.

Not having been baptized in her Infancy, she desired to have received that Seal before she died ; but Providence denying her an Opportunity for it, she expressed her Submission to the Will of God with respect thereto.

She was very sensible of the Approaches of Death, as the time of her Departure drew near. She called often upon God for his Mercy ; and as she had Opportunity, desired others to pray with her.

She gave much good Counsel to her Relatives, and told them that she was willing, yea desirous to die, as being weary of this World, and as longing to be with her Saviour : And it is to be hoped that she went to him.

Conclusion of Chap. IV.

THERE have been many other young Persons among our *Indians*, who have been thought to die well : But not being able to give a particular Account of them, I shall add no more to the Instances already given, in some of whom that Word has been very observably fulfilled : *Out of the Mouth of Babes and Sucklings hast thou ordained Strength, because of the Enemies, that thou mightest still the Enemy and the Avenger.*

SOME
ACCOUNT
OF THOSE
ENGLISH MINISTERS
WHO

Have successively presided over the Work
of Gospelizing the *Indians* on *Martha's*
Vineyard, and the adjacent Islands.

By another Hand.

Exemplo monstrante Viam. Manil.

Thomas Prince



L O N D O N,
Printed in the Year M.DCC.XXVII.

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SOME ACCOUNT

Of those

ENGLISH MINISTERS

Who have successively presided over the Work of Gospelizing the Indians on the Vineyard, and adjacent Islands : By whose special Care and Labour it was at first begun, and has been carried on and continued down to this Day.

THE worthy Collector of the foregoing Instances having very well expressed his Concern that GOD may have the Glory of his Works of Grace upon that People, it must needs be very fitting there should now be some Account of those more principal *English* Instruments, which Heaven has been pleased to qualify, and inspire with Zeal for this difficult Employment, and then to crown and honour with such remarkable Successes. And as the Author happens to be restrained from publishing a just Account of these, by his near Relation to them, and his commendable Modesty, it is but Gratitude and Justice that *some other* Hand should now take the Pen, and draw something of those worthy Gentlemen, who have chiefly laboured in this Evangelick Service, and by whose Care and Pains such happy Fruits have sprung and grown.

This I shall therefore, with all Faithfulness and convenient Brevity, endeavour, partly from several Books and Pamphlets published both in *Old England* and *New*, partly

partly from two or three Manuscripts of Credit I have now in my Hands, and partly from my own Enquiries and Informations of the living.

Mr. *Thomas Mayhew senior*, coming over as a Merchant to the *Massachusetts*, in the early times of that Plantation, and meeting with Disappointments in his Business, he first purchases a Farm at *Watertown*, and applies himself to Husbandry: and then in 1641 he procures a Grant or Patent of Sir *Ferdinando Gorges*, the Earl of *Sterling's* Agent, for *Martha's Vineyard*, *Nantucket*, and *Elizabeth Isles*, to make an *English* Settlement, &c.

In 1642, he sends Mr. *Thomas Mayhew junior*, his only Son, being then a young Scholar about 21 Years of Age, with some other Persons, to the *Vineyard*, where they settled at the East End; and quickly after the *Father* followed, and became their Governor. But because the Son appears to be the first that laboured in the *Indian* Service, on those Islands, I shall therefore here begin with him.

E X A M P L E I.

The Reverend Mr. THOMAS MAYHEW junior, the only Son of the worshipful Thomas Mayhew Esq.

HE was a young Gentleman of liberal Education, and of such Repute for Piety as well as natural and acquired Gifts, having no small Degree of Knowledge in the *Latin* and *Greek* Languages, and being not wholly a Stranger to the *Hebrew*, that soon after their Settlement on the Island, the new Plantation called him to the Ministry among them.

But his *English* Flock being then but small, the Sphere was not large enough for so bright a Star to move in. With great Compassion he beheld the wretched *Natives*, who then were several thousands on those Islands, perishing in utter Ignorance of the true GOD, and eternal Life, labouring under strange Delusions, Inchantments, and panick Fears of *Devils*, whom they most passionately worshipped, and in such a miserable Case as those *Appl. ii. 12. Without CHRIST*, being *Aliens from the Commonwealth of Israel*, and *Strangers from the Covenants of Promise*, *Lacking no Hope*, and *without God in*

the World. But GOD, who had ordained him an Evangelist for the Conversion of these *Indian Gentiles*, stirred him up with an holy Zeal and Resolution, to labour their Illumination and Deliverance.

He first endeavours to get acquainted with them, and then earnestly applies himself to learn their *Language*. He treats them in a condescending and friendly manner. He denys himself, and does his utmost to oblige and help them. He takes all Occasions to insinuate and show the sincere and tender Love and Goodwill he bare them; and as he grows in their Acquaintance and Affection, he proceeds to express his great Concern and Pity for their *immortal Souls*. He tells them of their deplorable Condition under the Power of malicious *Devils*, who not only kept them in Ignorance of those earthly good things, which might render their Lives in this World much more comfortable, but of those also which might bring them to eternal Happiness in the World to come; what a kind and mighty GOD the *English* served, and how the *Indians* might happily come into his Favour and Protection.

The first *Indian* that embraced the Motion of forsaking their false Gods, and adoring the true one, was *Hiacoomes*, which was in the Year 1643; an Account of whom we therefore have in the first of the foregoing *Examples*. This *Indian* living near the *English* Settlement, quickly grew into an Acquaintance with them. And being a Man of a sober, thoughtful, and ingenuous Spirit, he not only visited their Houses, but also their publick and religious Meetings; at which time Mr. Mayhew took particular Notice of him, discoursed often with him, invited him to his House every *Lord's-day* at Evening, gave him a clear Account of the Nature, Reasonableness, and Importance of the *Christian* Faith, and quickly brought him to a firm and resolute Adherence to it.

Mr. Mayhew having gained *Hiacoomes*, he first employs him as a faithful Instrument to prepare his Way to the rest of the *Natives*, instructing him more and more in this new Religion, showing him how to recommend it to them, and to answer all their Arguments and Objections against it. And then in 1644, he proceeds to visit and discourse them himself, conveying a greater and more irresistible Light and Evidence with him. And whereas at first he could not hope to be heard in publick,

lick, he therefore begins to instruct them in a more *private* way, sometimes going to the Houses of those he esteemed most rational and well qualified, and at other times treating with particular Persons.

And as Mr. *Mayhew* endeavoured the Good of these Heathens, by discoursing with as many as were willing to have any Conference with him, so with *Hiacoomes* in particular, whom he from time to time directed to communicate the Knowledge received to those that Mr. *Mayhew* could not so easily meet with. And thus they united their Counsels, and wrought together, and by the Blessing of GOD soon gained some others.

But that which especially favoured the Progress of Religion among them, was a *universal Sickness*, wherewith they were visited in the *following Year*; wherein it was observed by the Heathen *Indians* themselves, that those who hearkened to Mr. *Mayhew's* pious Instructions did not taste so deeply of it, and *Hiacoomes* and his Family in a manner nothing at all. This put the *Natives* who lived within six Miles of the *English*, upon serious Consideration about this Matter, being much affected, that he who had professed the *Christian* Religion, and had thereby exposed himself to much Reproach and Trouble, should receive more Blessings than they: whereupon *Myoxco* the chief Man of that Place, and *Towanquatick* the *Sagamore* *, with many others, sent for *Hiacoomes* to tell them what he knew of *the God* which the *English* worshipped.

At this very Meeting, which was in 1646, *Myoxco* was happily enlightened, and turned to chuse and acknowledge *this God* for his own; and *Towanquatick* soon after, encouraged by some others, desired Mr. *Mayhew* to give them a publick Meeting, to make known to them the Word of GOD in their own Tongue: and, among other Incitements, addressed him thus,—*You shall be to us as one that stands by a running River, filling many Vessels; even so shall you fill us with everlasting Knowledge.* So Mr. *Mayhew* undertook to give them a Meeting once a *Month*; but as soon as the first Exercise was over, they desired it oftener than he could well attend: however, once a *Fortnight* was the settled Course; and as this was

* A sovereign Prince.

the first publick Audience among them, so from hence; both Mr. Mayhew on the Week-days Lecture, and Hiacoomes on the Sabbaths, were constantly heard in publick as long as they lived.

However, Mr. Mayhew here met with three very great Obstacles: for, (1.) Many strongly stood for their own Meetings, Ways, and Customs, as being in their account much more advantageous and agreeable than ours, wherein they have nothing but talking and praying, and this in a manner too still and sober for them. (2.) Others alledged, that the *Sagamores* were generally against this new Way. But the (3.) and greatest of all was, how they should come off from the *Parawes* *. This was the strongest Cord that bound them; for the *Parawes*, by their diabolical Sorceries, kept them in the most slavish Fear and Subjection to them. There were about twelve at the Meeting who were halting between two Opinions, and others only came to see and hear what was done: for tho they had heard something of the ONE GOD of Heaven, yet such was their unspeakable Darknes and Bondage to Sin and the *Parawes*, that they durst not for Fear desert them: and tho a few were better enlightened, yet the *Natives* round about stuck fast in their Brutishness.

The *Sagamore Towanquatick* was exceeding malign'd by them, and in 1647 his Life was villanously attempted for his favouring the *Christian* Religion †: but his great Deliverance, with a due Reflection on the Villany, the rather confirmed him in it, and inflamed him with the more active Zeal to espouse and assert it; and the Meeting went on to the Joy of some *Indians*, and the Envy of the rest, who derided and scoffed at those who attended the Lecture, and blasphemed the God whom they worshipped, which very much damped the Spirits of some for a time in his Ways, and hindered others from looking towards them. But *Towanquatick* and *Hiacoomes* were inspired with a wonderful Courage and Constancy: And

* Such as cure, or hurt and kill by diabolick Sorcery, and to whom sometimes the Devil appears.

† See the Story in Mr. T. Mayhew's Letter of September 7, 1650. Printed at London 1651. and in Mr. E. Mayhew's Indian Converts, Chap. II.

in the following Year had a general Meeting of all that were inclined for *Christianity*, to confirm and assist one another in their abiding by it.

This Assembly was held in Mr. *Mayhew's* Presence, and therein he tells us, that twelve of the young Men went and took *Sacochanimo*, *Torwanquatick's* eldest Son, by the Hand, telling him, *They loved him, and would go with him in GOD's Way*; and the elder Men encouraged them, and desired them never to forget these Promises. And so after they had eaten, and sang part of a *Psalm* in their own Language, and Mr. *Mayhew* had prayed, they returned home with Expressions of great Joy and Thankfulness.

The next Year there was a greater Convention, wherein was a mixt Multitude, both of *Infidel* and *Christian Indians*, and those who were in doubt of *Christianity*; but Mr. *Mayhew* it seems was not now present. In this Assembly the dreadful Power of the *Pawaws* was publicly debated, many asserting their Power to hurt and kill, and alledging numerous Instances that were evident and undoubted among them: and then some asking aloud, *Who is there that does not fear them?* others reply'd, *There is not a Man that does not.* Upon which *Iliacoomes* breaks forth, and boldly declares, that tho the *Pawaws* might hurt those who feared them, yet he believed and trusted in the GREAT GOD of Heaven and Earth, and therefore all the *Pawaws* together could do him no Harm, and he feared them not. At which they all exceedingly wondred, and expected some dreadful thing to befall him; but observing he remained unhurt, they began to esteem him happy in being delivered from their terrible Power. Several of the Assembly declared they now believed in the same God too, and would be afraid of the *Pawaws* no more: and desired *Iliacoomes* to tell them what this GREAT GOD would have them to do, and what were the things that offended him; he immediately fell to Prayer and Preaching, and by a rare and happy Invention, he readily discovered and mentioned forty five or fifty sorts of *Sins* committed among them, and as many contrary *Duties* neglected; which so amazed and touched their Consciences, that at the End of the Meeting there were twenty two *Indians* who resolved against those Evils, and to walk with GOD, and attend his Word, among whom was *Momonequem*, a Son of one of the principal *Indians*,

Indians, who some time after became a Preacher, and of whom we may read in the *second Example*.

And now in 1650, comes on the critical Point of the Credit and Power of the *Parwaws* among them : for *Hiacoomes* thus openly renouncing and protesting against the false Gods he had worshipped, with all the *Parwaws* their familiar Ministers ; and with an amazing Courage, despising and defying their Power, the *Parwaws* were greatly enrag'd, and threatned his utter Destruction ; but to their own and their Peoples Surprize and Confusion, were unable to hurt him.

Mr. *Mayhew* improves the Advantage, and redoubles his Diligence, is incessant in his pious Endeavour : And now, while many are in doubt of their way, he offers to show them the right one ; he spares not his Body either by Day or by Night : He readily travels and lodges in their smoky *Wigwams* * ; when he usually spends a great part of the Night in relating the antient Stories of GOD in the *Scriptures*, which were very surprizing and entertaining to them, and in other Discourse which he conceives most proper. He proposes such things to their Consideration which he thinks firstly requisite : he fairly solves their subtle Objections, and tells them they might plainly see, it was purely in good will to them, from whom he could expect no Reward, that he spent so much Time and Pains, and endured so much Cold and Wet, Fatigue and Trouble.

But as GOD was pleased to animate, uphold and preserve him, so also quickly to give a growing *Success* to his painful Labours.

For soon after, an *Indian* standing up at the *Lecture*, confessed his Sins, declared his Repentance and Desire to forsake them, and to go in GOD's Way ; and then going to *Tuxanquatick*, took him by the Hand, and in his native Simplicity said, *I love you, and do greatly desire to go along with you for GOD's sake* : the same he said to some others ; and then coming to Mr. *Mayhew* he said, *I pray you to love me, and I do love you, and desire to go with you for GOD's sake* ; upon which they

* Indian Dwellings, like Tents, framed with small Poles set in a Ring, bowed inwards, tied above, and covered with Bark or Mats ; with a Hole at the top to let out the Smoke from the Fire in the midst of the Ground at the bottom.

received him with Gladness of Heart. After this, there came five Men more ; and by the *End of the Summer*, there were thirty nine *Indian Men* of this Meeting, who had not only the Knowledge of the main Points of Religion, and professed their Belief of them, but had also solemnly entered into a *Covenant* to live agreeably to them : Besides the well-instructed and believing *Women*, who were supposed to exceed the number of the *Men*, tho they had not yet entered the *Covenant*.

Mr. *Mayhew's* way in Publick now is, by a *Lecture* every *Fortnight*, whereto both Men, Women and Children come ; and first he prays, then preaches, then catechizes, then sings a *Psalm*, and all in their own Language. After Sermon, he generally spends more time than in the Sermon it self, in a more familiar Reasoning with them. And every *Saturday* Morning, he confers with *Hiacoomes* more privately about his subject matter of preaching to the *Natives* on both the Parts of the following Day ; Mr. *Mayhew* directing him in the choice of his Text, and in the Management of it.

About this time, viz. the *End of the Summer*, the Rev. Mr. *Henry Whitfeld*, Pastor of the Church at *Guildford New England*, in his Voyage to *Boston*, in order to his Return to *England*, happened to put in at the *Vineyard*, and to stay there ten Days.

There he tells us, he found a small Plantation, and an *English* Church gathered, whereof this Mr. *Mayhew* was Pastor ; that he had attained a good Understanding in the *Indian* Tongue, could speak it well, and had laid the first Foundation of the Knowledge of CHRIST among the *Natives* there, by preaching, &c.

Mr. *Whitfeld* attends Mr. *Mayhew* to a more private *Indian* Meeting, and the next Day to the *Indian* Lecture, where Mr. *Mayhew* preached ; and then catechiz'd the *Indian* Children, who answered readily and modestly in the Principles of Religion ; some of them answering in *English*, and others in the *Indian* Tongue : And then Mr. *Whitfeld* adds the following Lines.—

Thus having seen a short Model of his Way, and of the Pains he took, I made some Inquiry about Mr. Mayhew himself, and about his Subsistence ; because I saw but a small and slender Appearance of outward Conveniences of Life in any comfortable way : The Man himself was modest, and I could get little from him ; but after, I understood

derstood from others how short things were with him, and how he was many times forced to labour with his own Hands, having a Wife and three small Children, who depended upon him to provide Necessaries for them; having not half so much yearly coming in, in a settled way, as an ordinary Labourer gets there among them; yet he is chearful amidst these Straits, and none hear him complain. The Truth is, he will not leave the Work in which his Heart is engaged; for on my Knowledge, if he would have left the Work, and employed himself other where, he might have had a more competent and comfortable Maintenance. I mention this the rather, because I have some hope, that some pious Mind who reads this, might be inwardly mov'd to consider his Condition and come to his Succour, for his Encouragement in this great Work.

Thus—Mr. Whitfeld—But quickly after he left Mr. Mayhew, there happened a thing which amaz'd the whole Island, and turned to the great and speedy Advancement of the Christian Religion.

For it pleased GOD, who had drawn the Indians from the Pawwaws to worship himself, whereat the Pawwaws were greatly offended; yet now to persuade even two of themselves to run after those who sought him, and desire they might also go with them in the ways of that God whose name is JEHOVAH. They came very deeply convinced of the Sins they had liv'd in, and especially Pawwawing; revealing the diabolical Mysteries, and expressing the utmost Repentance and Detestation of them; intreating that GOD would have Mercy upon them, pardon their Sins, and teach them his Ways, for CHRIST JESUS his sake. And very affecting it was to Mr. Mayhew and all who were present, 'To see these poor naked Sons
' of Adam, and Slaves to the Devil from the Birth, to
' come towards the Lord as they did*, with their Joins
' shaking and their Bowels trembling; their Spirits
' troubled, and their Voices with much Fervency utter-
' ing Words of sore Displeasure against Sin and Satan,
' which they had embraced from their Childhood with

* Mr. T. Mayhew's Words in his Letter of Octob. 16. 1651, published at London in 1652.

' great Delight. And now accounting it also their Sin
' that they had not the Knowledge of GOD, that they
' had served the Devil, the great Enemy both of GOD
' and Man, and had been so hurtful in their Lives ; but
' yet being very thankful that thro' the Mercy of GOD
' they had an Opportunity to be delivered out of their
' dangerous Condition.'

The *Christian Indians* exceedingly rejoic'd to see the *Pawwas* begin to turn from their wicked Ways to the Lord ; and in a little time after, on a *Lecture-Day*, at the close of the Exercise, there were several more of the *Natives* who expressed their Desire to become the Servants of the MOST HIGH GOD ; among whom was *Tequanonim*, another *Pawwa* of great Esteem and very notorious. And now indeed both the common *Indians*, and the *Pawwas* themselves, began to observe and confess, that since the *Gospel* had been preached to them, the *Pawwas* had been very much foil'd in their diabolical Essays ; and instead of curing as formerly, they now had rather killed many.

At the same time there came pressing in about fifty *Indians* more in one Day, desiring to join with the Worshipers of GOD in his Service, confessing their Sins ; some—those actual ones they had liv'd in, and others—the Naughtiness of their Hearts : Desiring to be made better ; and for this end, to attend on the Word of God, and looking only to CHRIST for Salvation. And upon this occasion, Mr. Mayhew observes that they generally came in by Families ; the Parents also bringing their Children with them, saying, *I have brought my Children too, I would have my Children serve God with us, I desire that this Son and this Daughter may worship JEHOVAH.* And if they could but speak, their Parents would have them say something to shew their Willingness to serve the LORD : and when the *Commandments* were repeated, they all acknowledged them to be good, and made choice of JEHOVAH to be *their God*, promising by his Help to walk according to his Counsels. And when they were received by those that were before in this General Covenant, it was by loud Voices, giving Thanks to GOD that they were met together in the ways of JEHOVAH.

This was all before the End of the Year 1650.

And by the midst of *October* 1651, there were one hundred ninety nine Men, Women and Children, who had professed themselves to be Worshippers of the great and ever-living GOD. And now there were two Meetings kept every *Lord's Day*, the one three Miles, the other about eight from Mr. *Mayhew's* House. *Hiacoomes* taught twice a day at the nearest, and *Mononequem* as often at the farthest : On every *Saturday* they both came to Mr. *Mayhew* to be informed and instructed in the Subject they were to treat of, and GOD greatly assisted them. And Mr. *Mayhew* had then undertaken, by divine Assistance, to keep two several *Lectures* among them, which would be at each Assembly once a Fortnight.

On *January* 11. 1651-2. Mr. *Mayhew* set up a School, to teach the *Natives* to read, viz. the Children, and any young Men who were willing to learn, whereof they were very glad : And as there quickly came in about thirty *Indian Children*, he found them apt to learn ; and more and more were coming in every Day.

In the *Spring* of the Year 1652, the *Indians*, of their own accord made a Motion to Mr. *Mayhew*, that they might have some Method settled among them for the Exercise of *Order and Discipline*, that so they might be obliged to live in a due Subjection to the *Laws* of GOD ; whereto they desired to enter into a *Covenant* : they desired him also to inform them what were the *Punishments* which GOD had appointed for those who brake his *Laws*, to which they were also willing to subject themselves ; and that they might have some Men chosen among them, with his *Father* and himself, to see that the *Indians* walked in an orderly manner ; encouraging those who did so, and dealing with those who did not, according to the Word of GOD.

In order to this, a Day of *Fasting and Prayer* was appointed to repent of their Sins, and seek the divine Presence and Help ; and another shortly after, to finish the Work. Being then assembled together, some *Indians* spake for their Excitation, and about ten or twelve of them prayed, as Mr. *Mayhew* describes it *, not with a

* In his Letter of Octob. 22. 1652, and published at London in 1653.

set Form like Children, but like Men indued with a good Measure of the Knowledge of GOD, their own Wants, and the Wants of others, with much Affection, and many Spiritual Petitions, favouring of an heavenly Mind.

The same Morning Mr. Mayhew drew up an excellent *Covenant* in their native Language, which he often read and made plain to them : and they all with free Consent and Thankfulness united in it, and desired the Grace and Help of GOD to keep it faithfully ; which, were it not for making this Account too large, I should have here inserted. And Mr. Mayhew observed, that when they chose their *Rulers*, they made choice of such as were best approved for *Piety*, and most like to suppress all Wickedness, and encourage Goodness ; and that afterwards they were upon all Occasions forward to show their earnest Desire of the same.

In short, by the end of *October 1652*, there were *two hundred eighty two* Indians, not counting young Children in the number, who were brought to renounce their *false Gods, Devils and Pawees*, and publicly, in set Meetings, before many Witnesses, had freely disclaimed and defied their tyrannical Power ; yea, *eight* of their *Pawees* had now forsaken their diabolical Craft, and profitable Trade, as they held it, to turn into the ways of GOD. And as not any of these were compelled thereto by Power, so neither were they allured by *Gifts*, having received none from the very Beginning.

Indeed the *Natives* in general observed to their wonder, that the *Christians* were all along exempted from being hurt by the *Pawees* ; even some of the Heathen *Pawees* themselves at length came to own, that they could not make their Power to seize on a *Christian* : and those who yet were Enemies to the *Christian Indians*, could not but acknowledge that the Blessing of Heaven was in an eminent manner among them. But this was intirely the distinguishing Favour of *Providence*, to recommend this Religion to those who were not otherwise yet induced to see the Excellence of it.

The *praying Indians*, as the *Christianiz'd Indians* were commonly called, being distinguish'd by this pious Exercise, were constant Attenders on the publick Worship ; and even the *barbarous Indians*, both Men and Women, came often to Mr. Mayhew's Lectures, bewail-
ing

ing their Ignorance, disliking their sinful Liberty, and seeking Subjection to GOD, to be taught, governed and saved by him, for CHRIST JESUS's sake.

Thus this worthy Gentleman continued his almost inexpressible Labour, and vigilant Care for the Good of the *Indians*, whom he justly esteemed his Joy and Crown. And GOD was pleased to give such a victorious Success to his painful and unwearied Labours, that by the Year 1657, there were *many hundred* Men and Women added to the *Christian Society*, of such as might truly be said to be holy in their Conversation; and for Knowledge, such as needed not to be taught the first Principles of the Oracles of GOD: besides the *many hundreds* of looser and more superficial Professors.

While he was labouring in this blessed Work with indefatigable Pains and Difficulties, expecting no Reward but from him who said, *Go teach all Nations, lo I am with you*, GOD was pleased to move the Hearts of many good People in *England*, who had heard of the same, to advance a considerable Sum, to encourage the Propagation of the Gospel among the *New-England Indians*. And having seen so great a Blessing on his painful Labours, and seeing the Spirit given to sundry *Indians*, with the Gift of Prophecyng, according to the Promise made by him who *ascended on High, and gave Gifts to Men*; having also an able godly *Englishman*, named *Peter Foulger*, employed in teaching the Youth in Reading, Writing, and the Principles of Religion by Catechizing; being well learned likewise in the Scripture, and capable of helping them in religious matters: And Mr. Mayhew, the *Father*, being pretty competently skilled in the *Indian Language*, and highly honouring the Labour for their Conversion, whereby, if any Difficulties should arise, they might have suitable Assistance, in the Year 1657, which was the 37th of his Age, he intended a short Voyage to *England*, to give a more particular Account of the State of the *Indians* than he could well do by Letters, and to pursue the most proper Measures for the further Advancement of Religion among them.

He accordingly took Passage in a Ship, with his *Wife's* own *Broker*, and with an *Indian* who was a Preacher among the *Natives*. But alas! the mysterious Ways of

Providence ! neither the Ship, nor any of the Passengers were ever heard of more !——

Thus came to an immature Death Mr. *Mayhew junior* ; who was so affectionately beloved and esteemed of the *Indians*, that they could not easily bear his Absence so far as *Boston*, before they longed for his Return ; and for many Years after his Departure, he was seldom named without Tears.

I have my self seen the *Rock* on a descending Ground, upon which he sometimes used to stand and preach to great numbers crouding to hear him : And the *Place* on the Way-side, where he solemnly and affectionately took his leave of that poor and beloved People of his, was for all that Generation remembred with Sorrow.

In a Letter of the famous Mr. *Eliot*, of Dec. 28. of the following Year, and published at *London* in 1659, he thus expresses himself : *The LORD has given us this amazing Blow, to take away my Brother Mayhew. His aged Father does his endeavour to uphold the Work among the poor Indians, whom by Letters I have encouraged what I can, &c.*

This brings me therefore to give some Account of,

E X A M P L E II.

The worshipful THOMAS MAYHEW Esq; the Father of the other.

THIS Gentleman was both *Patentee* and *Governor* of this and the neighbouring Islands, as has been told before.

And while his Son was with such Success endeavouring to gospelize the *Natives*, the *Father* greatly favoured and encouraged the Work, and forwarded his Son therein ; not only by affording his best Advice, but also by labouring in a most prudent manner with the *Indian Sachins**, to govern their People according to the *English Laws*, and at length submit to the Authority of the Crown of *England*, and admit of such as were best qualified to as-

* A general Name for Princes, both supreme and subordinate.

sist them in Government: By affording them his own Help also, and so wisely managing Affairs among them, that in a little time he was most highly esteemed and revered by them, and even generally looked upon as both their principal *Ruler* and *Patron*.

It is an Honour due to his Memory, and may be of great Use to others, especially in our *Eastern* and *Northern* Borders, to trace and describe the *Steps* of his excellent *Conduct*.

This Gentleman observing that the *Indian Governments* were very absolute *Monarchies*, one main Obstruction to the Progress of the Gospel in the Island, seemed to be the Jealousy the *Princes* conceived of the Invasion of their Government thro' the Pretence of Religion, and the eclipsing their Monarchical Dignity: and finding that the *Princes* on these *Islands*, tho they maintain'd their absolute Power as *Kings*, were yet bound to do certain Homage to a more potent *Prince* on the bordering *Continent*; and tho they were no great People, had yet been wasted by intestine Wars, wherein the greater *Princes* on the *Main*, not unlike *European Princes*, for like Reasons of State, were not unassisting; whereby the *Islanders* were necessitated to make those *Princes* the Ballance or Umpires to decide their Controversies, by *Presents* annually sent to oblige them to give their Assistance as occasion required. And seeing his Son, as aforesaid, in a zealous Endeavour for their Conversion, he judges it meet, that as *Moses* and *Aaron* they should unite in their several Places to promote the great Design; and therefore he most wisely takes the Advantage of this Situation of the *Indian Affairs*, to attach them to him by the following *Method*.

He tells the *Island-Indians*, ' That by Order from the Crown of *England*, he was to govern the *English* who should inhabit these *Islands*; that his *Royal Master* was in Power far above any of the *Indian Monarchs*. But that as he was great and powerful, so he was a Lover of Justice; that therefore he would in no measure invade their Jurisdictions, but on the contrary, assist them if need required; that *Religion* and *Government* were distinct things, and their *Sachims* might retain their just Authority, tho their Subjects were *Christians*.

'*stians.*' And thus, in no long time, he brought them to conceive no ill Opinion of the *Christian* Religion.

When afterwards the number of the *Christian Indians* increased, he advised and persuaded them to admit the *Counsels* of judicious *Christians* among themselves; and in Cases of more than ordinary Consequence, to erect a *Jury* for Tryal; promising his own Assistance to the *Indian Princes*, whose Assent was always to be obtained, tho they were not Christians. And thus in a few Years time, he settled an happy Administration among them, to their great Content: and *Records* were kept of all Actions and Acts passed in their several *Courts*, by such who having learned to write, were appointed thereto.

By his prudent Measures and Reasonings, he brought even the *Princes* themselves, with their *Sachins* or Nobles, to see the distinguishing Excellence of the *English* Government. And in his Administration, he gave them so fair an Example of the Happiness of it, as not only charmed them into an earnest Desire of copying after it, and coming into the *same Form* themselves, but even induced them to make a publick and free Acknowledgment of their Subjection to the Crown of *England*: Tho still they were always mindful to be understood as *subordinate Princes*, to govern according to the Laws of GOD and the *King*, which they very much aspired to know.

In his *Administration* towards them, he was always ready to hear and redress their Grievances upon the first Complaint, without the least Delay; whereby he wisely prevented any ill Impressions from so much as ever getting into their Minds against the *English*, thro' a neglect of Justice. Whenever he decided any Causes between them, he not only went by the Rules of the most impartial Equity, and gave them equal Justice with the *English*, as being Fellow-Subjects of the same *Sovereign*; but he also took care to convince and *satisfy* them, that what was determined was right and equal. He would not suffer any to injure them either in their Goods, Lands, or Persons. They always found a *Father* and *Protector* in him: and he was so far from introducing any *Form of Government* among them against their Wills, that he first convinced them of the Advantage of it, and even brought them to *desire* him to introduce and settle it.

He

He took care to keep up the State and Authority of a Royal Governor, not with ostentatious Pomp or Show, but with such superior constant Gravity, and wise and exact Behaviour, as always raised and preserved their Reverence; and so to govern, as that his Acts of Favour appeared to proceed, not from Fear, Constraint, or political Causes, but from a gracious and condescending Temper of Mind; and to make it evident, that he was not ruled by Self-Interest, Will or Humour, but by Wisdom, Goodness, Justice, Reason, and the Laws of GOD.

By such wise and Christian Conduct, there was no Difference between the *English* and *Indians* on these *Islands*, as long as he lived among them, which was for near *forty* Years. The *Indians* admired and loved him as the most superior Person they had ever seen before: and they esteemed themselves so safe and happy in him, that he could command them any thing without giving them any Uneasiness; they being satisfied he did it because it was most fit and proper, and in due time it would appear to be so.

And by such means as these, he not only gained their perfect Confidence in him, but also most firmly attach'd them to him, and to the *English* Interest. A remarkable Instance whereof they gave in a time of the greatest Danger; and it is as follows.

During the late distressing War between the *English* and *Indians* in *New-England*, in the Years 1675 and 1676, wherein almost all the *Indian Nations* on the *Main* were united against us, a censorious Spirit possessed too many of the *English*, whereby they suffered themselves to be unreasonably exasperated against all the *Indians*, without distinction. Of such there were some on these *Islands*, who could hardly be so moderated by Mr. Mayhew and others in Government with him, as to be restrained from rising to assay the disarming even these *Island-Indians*; they being then *twenty to one* of the *English*, and having Arms.

For the Satisfaction of these jealous *English*, Capt. Richard Saxson Esq; being ordered with a small Party to treat with the *Natives* on the *West-End* of the *Vineyard*, who were most to be doubted, as being nearest the *Continent*, about *three Leagues* off, having the greatest Ac-

quaintance and Correspondence there, and being the latest that had embraced *Christianity*, he returns with this wise and amicable *Answer*, ' That the delivering their Arms ' would expose them to the Will of the *Indians* engaged ' in the present War, who were not less their own than ' Enemies to the *English* ; that they had never given occasion for the Distrust intimated ; that if in any thing ' not hazarding their Safety they could give any Satisfaction or Proof of their Friendship and Fidelity, they ' would readily do what should reasonably be demanded ' of them : But in this Particular, they were unwilling to ' deliver their Arms, unless the *English* would propose ' some likely Means for their necessary Safety and Preservation.' With *this Reply*, they drew a *Writing* in their own Language, wherein they declared, *That as they had submitted freely to the Crown of England, so they resolved to assist the English on these Islands against their Enemies, which they accounted equally their own, as Subjects to the same King.* And this was subscribed by Persons of the greatest Note and Power among them.

Having *this Return*, the *Governor* resolved, and accordingly employed them as a *Guard* in this time of eminent Danger ; furnishing them with suitable Ammunition, and giving them Instructions how to manage for the common Safety. And so faithful were they, that they not only resolutely rejected the strong and repeated Solicitations of the *Natives* on the neighbouring *Main*, but in observance of the general Orders given them, when any landed from thence to solicit them, tho some were nearly related by Marriage, and others by Blood, yet the *Island-Indians* would immediately bring them before the *Governor* to attend his Pleasure : yea, so entire and firm did their Friendship appear, that tho the War, on account of the Multitudes of *Indians* then on the *Main*, had a very dismal Aspect ; yet the *English* on these *Islands* took no care of their own Defence, but left it wholly to these *Christian Indians* to watch for and guard them ; not doubting to be advertised by them of any approaching Danger from the Enemy. And thus while the War was raging in a most dreadful manner thro'out the Neighbouring Countries, these *Islands* enjoyed a perfect Calm

of Peace; and the People wrought, and dwelt secure and quiet.

This was the genuine and happy Effect of Mr. Mayhew the Governor's excellent Conduct, and of the Introduction of the *Christian Religion* among them.

But having thus considered him in the Exercise of his *Civil Authority*, we proceed now to view him in his *Ministerial Service*. And here we must needs return to his *first Access* to the *Island*.

Being then about fifty five Years of Age, yet his Place both as *Patentee* and chief *Ruler*, obliged him not only to a frequent Converse with the *Natives*, but also to learn so much of their Language as was needful to understand and discourse with them. And as he grew in this Acquirement, his pious Disposition and great Pity for that miserable People, led him to improve it in taking all proper Occasions to tell them of their deplorable State, and to set them in the Way of Deliverance.

His grave and majestick *Presence*, accompany'd with his superior *Station*, struck an Aw into their Minds, and always raised their great Attention to what he spake; and his *Words* were so wise and weighty, and expressed with so much Concern and Seriousness, as, by *God's* Blessing, made such deep Impressions on many, that they could never lose. Among the rest, the forementioned famous *Pawaw Tequanonim*, who was taken off from his diabolick Trade, and became a *Christian* in 1650, declared that his Conversion was chiefly owing to some things he had heard from the Governor, who took Occasion to discourse him about true Happiness, and the Way thereto, which the poor *Indian* said he could never forget.

Thus this pious *Gentleman* concurred with his lovely Son aforesaid in his Endeavours, to open the Eyes of these wretched *Heathens*, and to turn them from *Darkness* to *Light*, and from the *Power* of Satan to *GOD*. And the surprizing and sore *Loss* of this his excellent and only Son in 1657, was perhaps as grievous to him for the dismal Aspect it had upon the *Indian Work*, as for his own want of him, tho he was now in the *seventieth* Year of his Age.

In this dark and melancholy Hour the bereaved *Father* looks on the more disconsolate and bereaved *Natives*;

tives; and pitying and mourning for them, he considers what he should do.

He sees no Probability of obtaining so sufficient a *Salary* as might invite a *regular Minister* to engage in the *Indian Service*; he has little or no Hopes of finding any of the Spirit of his deceased *Son*, to bear the Burden attending, and at this time of Necessity to be undergone, with a Prospect of more than could well be expected, to encourage to so toilsome a Work; he considered, that his excellent *Son* had spent his Strength, and yet rejoiced in the midst of those many Aches, Pains and Distempers, contracted by his often lodging on their hard Matts, in their exposed Wigwams, and enduring wet and cold, in Faith of *God's* accepting and prospering him in that painful Work, whereto he could see no earthly Advantage that might rationally move or encourage him. The pious *Father* concludes that this was all of *GOD*, and not merely of Man: and when he looked on the *Indians*, he could not bear to think that the Work so hopefully begun, and so far advanced by his *Son*, should now expire with him also.

In the Consideration of these things, an holy Zeal for the Glory of *GOD*, and a most compassionate Charity for the Souls of this bereaved and perishing *People*, kindle up in his Breast. They raise him above all those Ceremonies, and petty Forms and Distinctions that lay in the Way, and which he accounted as nothing in competition with their *eternal Salvation*: and he therefore resolves to do his utmost, both to preserve this most important Work, and to carry it on under all external Difficulties and Discouragements.

He determines frequently to visit and encourage this poor *People*. He goes once every Week to some of their Plantations. At so advanced an Age he sets himself with unwearied Diligence to perfect himself in their difficult Language; and tho a *Governour*, yet is not ashamed to become a *Preacher* among them.

He ordinarily preached to some of their Assemblies one Day every *Week*, as long as he lived. And his Heart was so exceedingly engaged in the Service, that he spared no Pains nor Fatigues, at so great an Age therein; sometimes travelling on Foot nigh *twenty Miles* thro' the Woods, to preach and visit, when there was
no

no *English* House near to lodge at, in his Absence from home.

Nor does he content himself with the Progress which his *Son* had happily made before him, but indefatigably labours for a further Advancement. And in a few Years time, with the Assistance of those religious *Indians* who taught on the *Lord's-day*, he persuaded the *Natives* on the *West End* * of the *Island* to receive the Gospel, who had been many Years obstinately resolved against it, being animated by the neighbouring *Sachims* on the Shores of the *Continent* : so that now the *Indians* on the *Isles* of *Martha's Vineyard* and *Nantucket*, might justly bear the Name of *Christian* ; the number of their *Adult* on both these *Islands* being then about three thousand.

About the Year 1664, he was greatly relieved and assisted by the reverend Mr. *John Cotton*, who came to the *Vineyard*, and preached to the *English* at the *East End* of the *Island* ; and having attained a considerable Knowledge in the *Indian Tongue*, he also preached to the *Natives* for about two Years. But in November 1667, upon a repeated Invitation, he removed to *Plymouth*, near fifty Miles to the northward.

However, Mr. *Mayhew*, far from being discouraged, goes on alone again in the laborious Work. He aspires most earnestly to bring it on to Perfection. And now the *Natives* being generally brought over to the *Christian* Faith, and many of them desiring to be formed into a Church by themselves, that they might walk together in all the Ordinances and Commands of CHRIST ; this honoured Gentleman, with the reverend Mr. *Cotton* aforesaid, who made a Journey from *Plymouth* on purpose, being fully satisfy'd they were suitably qualify'd, after mature Advice and Consideration, concluded to give their Assistance thereto.

And Mr. *Mayhew* being a Person of such eminent Prudence and Piety, and full of devout and heavenly Dis-

* Known by the Name of the Gayhead, from the various coloured Oker, which makes the high Cliffs appear very beautiful at a great distance, both on the Lands and Seas, when the Sun shines on them.

courses, the *Indians* were so edify'd and pleas'd with his Labours, that they desired him, tho now above *four-score* Years of Age, to accept the *Pastoral Charge* over them: but he thought this would not so well consist with the *prime Place* he held in the Civil Government, wherein they also very greatly wanted him; and therefore advis'd them to chuse such *Indian Pastors* as he thought would do good Service among them; which they accordingly did, making choice of *Hiacoomes* and *Tackanash* for their Pastors.

The Day appointed being come, which was *August 22, 1670*, an *Indian Church* was compleatly formed and organized, to the Satisfaction of the *English Church*, and other religious People on the Island, who by Advantage of many Years Acquaintance, had sufficient Experience of their Qualifications.

At this Solemnity it seems the famous Mr. *Eliot* was also present; for in a Letter of *September 20, 1670*, published the Year after at *London*, in a Tract entituled, *A brief Narrative of the Progress of the Gospel among the Indians in New-England, in the Year 1670*, he gives an Account of the State of the *Natives* under the Hands of this Mr. *Mayhew*, and tells us, ' That passing over to the *Vineyard* *, many were added to the Church of that Place, both Men and Women, and were all of them baptized, and their Children also with them; and that the Church was desirous to have chosen Mr. *Mayhew* for their Pastor, but he waved it, conceiving that in his present Capacity, he has greater Advantages to stand their Friend, and do them Good, to save them from the Hands of such as would bereave them of their Lands, &c. But they should always have his Counsel, Instruction, and Management in all their Ecclesiastical Affairs, as they hitherto had; that he would die in this Service of CHRIST; and that the praying Indians, both of the *Vineyard* and *Nantucket*, de-

* Dr. Increase Mather says, that both Mr. *Eliot* and Mr. *Cotton* went over, and assisted in the Ordination, in his Latin Letter to the famous Mr. *Leusden* of *Utrecht*, wrote in 1687, and published at *London* in 1688.

pend on him as the great Instrument of GOD for their Good.'

Nor did the Settlement of a Church with Pastors among them, abate of his ministerial Care or Pains for these aboriginal Natives: but this honourable and antient Gentleman still proceeds in the laborious Work, even to the ninety third Year of his Age, and the twenty third of his Ministry, which was in 1681, when he dies, to the great Lamentation both of the English and Indians.

Not long before his Death he had a very ill Turn, which his Relatives thought would have carried him off; but he told them, *The time was not yet come, and that he should not die with that Fit of Sickness*: and as he said, it accordingly proved, he recovering and preaching again several times. After this he told a Grandson of his, yet living, *That the time of his Departure was near at hand*; but he earnestly desired that GOD would give him one Opportunity more in publick to exhort the English of the Town where he lived*; which he had for some time been also obliged to teach, thro' the want of a regular Minister. GOD granting his Desire, he taught them the following Sabbath, and then took his affectionate Farewel of them: and falling ill that Evening, he assured his Friends, *That his Sickness would now be to Death, and he was well contented therewith, being full of Days, and satisfied with Life, &c.* He gave many excellent Counsels and Exhortations to all about him; his Reason and Memory not being at all impaired, as could be perceived. And he continued full of Faith, and Comfort, and holy Joy to the last.

His great Grandson, now the Reverend Mr. Experience Mayhew, tells me, that when his Father went to visit the Governour in his last Sickness, he took this his young Son with him, being then about eight Years old; and he well remembers his great Grandfather's calling him to his Bedside, and laying his Hands on his Head, and blessing him in the Name of the LORD.

* Viz. Edgartown, on the East End of the Island.

Tho the Loss of his *only Son* in his old Age, was a great and lasting Sorrow ; yet by GOD's lengthning out his Life to so uncommon a Term, he had the reviving Consolation, to see a very valuable *Son* of *that Son* associated with him in the *Indian Service*, to their great Acceptance, a few Years before he dy'd : and which doubtless made his Departure much more easy and joyful to him.

We therefore now come to

E X A M P L E III.

The Reverend Mr. JOHN MAYHEW, the youngest Son of Mr. THOMAS MAYHEW junior.

BUT by the way we may observe, that the Governour's only Son, Mr. *Thomas Mayhew junior*, left three Sons, *viz. Matthew, Thomas, and John. Matthew* the eldest, upon his Grandfather the Governour's Death, became the chief Person, both of the Civil and Military Order on the Island, and died in 1710. *Thomas*, born in 1648, became one of the Justices of the inferiour Court of Common Pleas, and Quarter Sessions there, and died in 1715. And this *John* the youngest, born in the beginning of 1652, applied himself intirely to the Work of the *Ministry*, wherein he was for some small time contemporary with his aforesaid Grandfather, and succeeding him, continued therein to his Death.

This Gentleman being but about *five Years* of Age at the Loss of his Father, thereby unhappily missed the Advantage of a learned Education ; for want of which, together with his full Employment at home, and his not being inclined to appear abroad, he very much confined himself to the Island, and was not so extensively known : and hence it is, there has been too little hitherto publickly said of this Gentleman, considering his great Worth and Usefulness. But I can assure my Reader that he fell not short either of the eminent *Genius* or *Piety* of his excellent *Progenitors*.

He was early inclined to the *Ministerial* Work : and having the Benefit of his Grandfather's wise Instructions,

ons, and of his Father's Library ; and being a Person of more than ordinary natural Parts, great Industry and sincere Piety, he made such a large Proficiency in the Study and Knowledge of divine Things, that about 1673, when he was but twenty one Years of Age, he was first called to the Ministry among the *English* in a new and small Settlement, at a Place named *Tisbury*, near the midst of the Island ; where he preached to great Acceptance, not only of the People under his Care, but of very able Judges that occasionally heard him.

But he also naturally cared for the Good of the *Indians*, and, understanding their Language well while he was a very young Man, he used frequently to give them good Instructions, and even the chief *Indians* on the Island often resorted to him for Counsel. And being arrived at the Age above-said, they would not be contented till he became a publick Preacher to them likewise : so ardent and urgent were their Desires, that he could not deny them, even tho his thrice honoured *Grandfather* was then a laborious and acceptable Preacher among them.

He taught alternately in all their Assemblies a *Lecture* every *Week*, and assisted them in the Management of all their Ecclesiastical Affairs. And tho what was allowed him was very inconsiderable indeed, yet he went steadily on in this pious Work, and would not suffer any Affairs of his own to divert him from it, nor was there scarce any Weather so bad as to hinder him.

And having both the *English* and *Indians* under his Care, his Diligence was now to be doubled, especially after his *Grandfather's* Death in 1681 ; and this much the more, by reason of certain erroneous Opinions in danger of taking Root in the Island. Mr. *Mayhew* was rightly for repelling them with spiritual Weapons : and being a Person of very superior Abilities, and Acquaintance with the Scriptures, he used to desire such as began to imbibe those Principles, to produce their Reasons ; and those who wanted to be resolved in their Difficulties, to give him the Advantage to resolve them in publick, that others might also receive Light and Satisfaction ; whereby they came to be more clearly instructed, and more fully convinced and satisfy'd, than in the ordinary Way of

Prea-

Preaching, which yet always preceded the other. In short, he had such an excellent Talent for the *Defence* of the *Truth* against *Gainfayers*, that those who would have spread their *Errors*, found themselves so effectually opposed by the Brightness of his Knowledge and Piety, and the Strength of his argumentative *Genius*, that they could make no Progress in their Designs on the Island: and the Churches and People, and in them their Posterity were happily saved from the spreading of those *erroneous Opinions*, and the Disturbance and Troubles they would have produced among them.

And as for the *Indians*, his Custom was to tarry some time with them after the publick Exercise was over, allowing them to put *Questions* to him for their own Instruction, and also trying their Knowledge, by putting *Questions* to them. And he was so very well skilled in their *Language*, as to be able to discourse freely with them upon any kind of Subject, and to preach and pray in their Tongue with the greatest Readiness.

He was a Person of clear Judgment, great Prudence, and of an excellent Spirit; and the *Indians* very much repaired to his House for Advice and Instruction, and also for Relief in their Wants. And as he was fully persuaded, that many of them were truly *religious*, he would sometimes say, *that tho he had but little Reward from Men*, (having but about *five Pounds* a Year for his Labours among them) *yet if he might be instrumental in saving any, he should be fully satisfy'd, and think himself to be sufficiently recompens'd*. But after the honourable *Commissioners* came to be acquainted with him, and the eminent Service he did, they raised his Salary to *thirty Pounds*, which was but about two Years before his Death.

He walked in his House with a perfect Heart; having his Children and Servants in all Subjection, they both loving and fearing him, and being frequently and seriously instructed and counselled by him.

He lived and dy'd within the Bounds of *Chilmark* *; but constantly preached to the *English* at *Tisbury*, for the

* *The Name of the English Town towards the West End of the Vineyard.*

space of *fifteen Years* to his Death, and about as long *once every Week* to one or other of the *Indian Assemblies* on the Island ; besides abundance of Pains he took more privately with them. He rather made it his aim to serve his Generation by the Will of GOD, than to be known or observed in the World ; and therefore went but little abroad. The whole of what was allowed him for his incessant Labours both among the *English* and *Indians*, put together, would scarce amount to *ten Pounds per Annum*, except the *two last Years* of his Life, as aforesaid ; and yet he went on chearfully, in Hopes of a rich and joyful Harvest in Heaven.

And having finished what GOD in his all-wise and perfect Providence saw meet to imploy him in, he deceased on *February 3, 1688-9*, about two in the Morning, in the *37th Year* of his Age, and the *16th* of his Ministry ; leaving the *Indians* in a very orderly Way of assembling on the *Lord's Day* for publick Worship in four or five several Places, and of hearing their several well instructed Teachers, who usually began with Prayer, and then after singing part of a *Psalms*, from some Portion of Scripture spake to the Auditors : as also an *Indian Church*, of *one hundred Communicants*, walking according to the Rule of the *Scriptures*.

In his last Sickness he expressed a Desire, ' if it were ' the divine Will, that he might live a while longer, to ' have seen his Children a little grown up before he died, ' and to have done more Service for CHRIST on the ' Earth.' But with respect to his own State before GOD, he enjoyed a great Serenity and Calmness of Mind, having a lively Apprehension of the Mercy of GOD, thro' the Merits of CHRIST : Far from being afraid to die, having Hopes, thro' Grace, of obtaining eternal Life by JESUS CHRIST our Lord. He counselled, exhorted and encouraged his Relatives and others who came to visit him : And with respect to himself, among other things, said, *He was persuaded that GOD would not place him with those after his Death, in whose Company he could take no Delight in his Life-time.*

His Distemper was an heavy Pain in his Stomach, Shortness of Breath, Faintness, &c. and continued from the End of *September* to the time of his Death. And

thus expired this *third* successive *Indian Preacher* of this worthy Family ; after he had set another bright Example of disinterested Zeal for the Glory of GOD, a lively Faith of the invisible and eternal World, and a generous and great Concern for the Salvation of all about him.

And now I need not say, that his Loss in the Flower of his Age, and especially so soon after his *Grandfather*, was much lamented by both *English* and *Indians* ; and many good People yet living express a very grateful Remembrance of him.

He left *eight Children* ; the eldest of which was but *sixteen* Years of Age, and soon after succeeded him in the *Indian Service*. And this is now

E X A M P L E IV.

The Rev. Mr. EXPERIENCE MAYHEW, the eldest Son of Mr. JOHN MAYHEW.

THIS Gentleman was born *January 27. 1672-3* ; he began to preach to the *Indians* on the *Vineyard* in *March 1693-4*, when he was a little above *twenty one* Years of his Age, and about *five* Years after his Father's Decease : and has continued on in the same laborious Employment, having the prudential Care and Oversight of five or six *Indian Assemblies* ; to whose Service he has been wholly devoted, and to one or other of which he has constantly preached for above these *thirty two* Years.

Tho' this Gentleman also unhappily missed of a learned Education in his younger days ; yet by the signal Blessing of GOD on his diligent Studies and Labours, he grew so conspicuous by that time he was about *twenty five* Years of Age, that the Rev. Dr. Cotton Mather, first in a Sermon printed at *Boston 1698*, and then reprinted in his *Magnalia* in *London 1702*, speaking of more than *thirty Indian Assemblies*, and of more than *thirty hundred* Christian *Indians* then in this Province, he adds in the Margin the following Words, ' That an hopeful and ' worthy young Man, Mr. Experience Mayhew, must now ' have the Justice done him of this Character, *That in*

' the Evangelical Service among the Indians, there is
' Man that exceeds this Mr. Mayhew, if there be any
' that equals him.'

The *Indian Language* has been from his Infancy natural to him, and he has been all along accounted one of the greatest Masters of it that has been known among us. The honourable *Commissioners* therefore employed him to make a new *Version* of the whole Book of *Psalms*, and the Gospel of *John*; which he did in collateral Columns of *English* and *Indian*, with a great deal of Accuracy, in 1709.

And such an extraordinary Progress has he made in Knowledge, that for many Years since, he was offered the Degree of a *Master of Arts* at *Cambridge*, tho he was pleased to excuse himself from the Honour. However, the *College* saw Cause at length to over-rule his Modesty, and to confer it upon him at the publick *Commencement* on *July 3. 1723.* to the Approbation of all that know him.

He for his first Wife married a Daughter of the late Honourable *Thomas Hinckley Esq;* of *Barnstable*; for his second, a Daughter of the late honoured *Shearjashub Bourn Esq;* of *Sandwich*; by both of whom he has several Children living, and is now endeavouring to bring up one of them for the *College*, in order to the *Indian Service* *.

But this worthy Gentleman, the Compiler of the foregoing *Indian Examples*, being now alive and flourishing among us, I may not venture to trespass so much on his Modesty, as to enter into any further Description of his Life or Character. And if I had said nothing of him, as *this Compositure* is without his Desire or Knowledge, and he'll be surprized to see it when it appears in Publick; so I have Reason to know, it would be Satisfaction enough, to have only mention'd his Name as *Successor* in the same *Indian Ministry* to his pious and dear *Progenitors*.

* —Nec desine Tales,
Nate, sequi. — Claud.

And thus of my own mere Motion have I given a plain and unadorned Account of these excellent *Gentlemen*; whose *Names* I could not but think, and doubt not but my Readers will readily judg, to be worthy of everlasting Remembrance and Honour. I have endeavoured to search out and collect their precious and dispersed *Remains*, and to set them in order, that here they may lodge and appear as in one *Shrine* together. I might have possibly made the Account somewhat more agreeable to some sort of Readers, if I had given my self the liberty of running out into a florid Style and Expression, or of setting every Particular in the most beautiful Light; but as I was inclined to croud as many *Historical Passages* into as *small a Compass* as I conveniently could, so where I found them pretty well expressed in the *Memoirs* before me, I chose to depart as little as possible from the *Terms* themselves, that I might be sure of keeping the nearer to the naked *Truth*, and the less disguise or embellish it by artful Glosses or Words of my own.

I might also have given an entertaining Description of the *original State* of the *Natives* in these *Islands*, when the *English*, with Mr. *Mayhew*, first went among them; their *Genius*, *Language*, *Government*, *Customs*, *Notions of things*, *Religion*, *Parcours*, &c. But as these would have too much swelled the Composure, I was obliged to wave them, and confine my self more strictly to those things only that had a more immediate Relation to the *Gentlemen* wrote of; whose *Lives* I chose to give as intire by themselves as might be, and refer the Reader for *those other matters* to the four *Letters* of Mr. *Thomas Mayhew* junior above-said, printed at so many several times in *London*; which are full of Entertainment, and breathe a most excellent Spirit, and from whence I collected a main Part of the History under *his Name*; as also to a *Treat* composed by his eldest Son *Matthew Mayhew Esq*; and published both in *New-England* and *Old*, under the Title of *The* Conquests*

* Reprinted in Dr. Cotton Mather's *Magnalia*, Book VI.

and Triumphs of Grace, &c. From which I have also taken a great many Passages, and even all I could there find relating to my *three first Examples*.

If I had Leisure enough, and could think it a grateful thing to the Publick, I should be inclined to draw up a complete and regular *History* of the *New-England Indians*, as far as has come to our Knowledge, from the very Beginning; having already collected a considerable Stock of printed *Materials* for it in *England*, where I found them much more plentiful than on this side the Water. By which it would yet further appear, that contrary to the ungenerous and unworthy Aspersions cast on this Country by Mr. *Oldmixon*, *Moll*, and some others, there have been such zealous *Endeavours* to christia- nize the *aboriginal Natives*, as have deserved a better Regard, and instead of slighting Expressions, a very grateful and respectful Mention: And with so much *Success*, as has rather required their more becoming Ascriptions of Praise to GOD, than Contempt of the Works of his Grace, in producing as evident Instances of pure, sincere, and unaffected Piety among that poor and unpolished People, as are to be seen in the politest Nations.

But doubtless, what has been done above and before will suffice.

However, whether the World be informed and convinced or not, let those who labour even in the obscurest Corners, still go on in their Work, like their Companions, the *Angels*, invisible to the Eyes of Mortals, and receiving no personal Praises or Acknowledgements from them; or like that great and affecting Example of Mr. *Mayhew* the *third*. And the less Honour they receive from Men in this Life, they will doubtless have the more from GOD in the other: they'll now have such solid Satisfaction within, as the World cannot give them; and the Day will certainly come, when all their secret Services to the Kingdom of CHRIST will be produced with themselves into t^h most publick Sight; they'll be applauded by him t^h omniscient and most righteous Judge in the face of the Universe; and he'll most openly honour and reward them with this, *Well done good and faithful Servant, enter into the Joy of t^h Lord*. Their Honours will

will subsist and flourish universal for ever ; while the high but hollow Applauses of many others on Earth will intirely sink and vanish in eternal Oblivion.

Boston, New-England,
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T. P.

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